

ARCHAEOLOGICAL SURVEY OF INDIA

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1967-68



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EDITED BY

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Chief Epigraphist,

MYSORE

Published by the Manager of Publications, New Delhi

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Topographical Index—*concl'd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.
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Do.	Sheoganj	Uthman	C 2570
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INTRODUCTION

GENERAL

During the year under report, 10 copper-plate grants and 773 inscriptions on stone and other materials were examined by the Epigraphical Branch. Of these, ten copper-plate charters are included in Appendix A. Of the other inscriptions, Appendix B contains 339 items, the majority of which were collected by the members of the Technical Section of this office. In Appendix C, continued from the previous year, are noticed 151 inscriptions, all of them from Rajasthan. 283 Arabic and Persian Inscriptions, included in Appendix D, were examined by the Superintending Epigraphist for Arabic and Persian Inscriptions. Appendix E contains the list of negatives of the photographs taken during this year.

Owing to the continued financial difficulties, this year too only some members of the Technical Section could undertake tours for collecting epigraphs. Shri K. G. Krishnan, Deputy Superintending Epigraphist, visited some places in Madras State and his collection includes some important early Tamil inscriptions of the 4th-5th centuries A. D. (Nos. B 243-4, 254) and a few Nolamba and Gaṅga records (Nos. B 238, 240-42). Dr. K. V. Ramesh, Deputy Superintending Epigraphist, visited some places in Madhya Pradesh, Madras and Maharashtra and collected inscriptions belonging to such dynasties as the Vākātakas (No. A9). Shri V. S. Subrahmanyam, Epigraphical Assistant took up the village-wise survey of the Rayachoti Taluk, Cuddapah District, Andhra Pradesh, and his collection includes records belonging to the Vaidumbas (Nos. B 16-17), the Rulers of Kalukāḍa (Nos. B 1, 3) and the Vijayanagara rulers (No. B 4). Shri C. R. Srinivasan, Epigraphical Assistant, visited some places in Madras State and copied inscriptions belonging to the Chēras (No. B 172), the Rulers of Koṅgu (Nos. B 158-59, etc.), the Pāṇḍyas (No. B 150) and the Hoysālas (No. B 195). Shri Ram Sharma, Epigraphical Assistant, took up the village-wise survey of the Damoh Taluk, Damoh District, Madhya Pradesh and copied inscriptions belonging to such dynasties as the Pratihāras (No. B 77), the Tughlaqs (No. B 108) and the Gōṇḍas (Nos. B 110, 112). Shri M. N. Katti, Epigraphical Assistant, continued the village-wise survey of the Kalghatgi Taluk, Dharwar District, Mysore State and copied inscriptions belonging to the Chālukyas of Kalyāṇa (No. B 330).

Appendices A and B also include inscriptions for which impressions were received from some Circles of the Archaeological Survey of India, Shri Musunuri Sambasivaramamurti, the Director of Archaeology, Gujarat State, the Prince of Wales Museum of Western India, Bombay, the Directorate of Archaeology and Museums, Madhya Pradesh, and the Director of Museums, Madras State. We are thankful to them for sending the epigraphical materials.

Appendix D includes some inscriptions, estampages of which were lying in the old collection in the office of the Superintending Epigraphist for Arabic and Persian Inscriptions and the rest were copied by Dr. Z. A. Desai, Superintending Epigraphist, and his Epigraphical Assistants, Messrs. S. A. Rahim, A. A. Kadiri, and M. F. Khan.

During the year under report, Dr. A. Velu Pillai, and Dr. K. Indrapala, both of the University of Ceylon, were given training in Tamil Epigraphy. Mr. B. V. Shetti, Assistant Curator, Prince of Wales Museum of Western India, Bombay, was given training in Epigraphy and Numismatics. Besides, facilities were afforded as usual for research to scholars like Dr. K. Mahadeva Sastri, Reader in Telugu, Sri Venkateswara University, Tirupati and others.

The important inscriptions of this year's collection are reviewed below :

COPPER PLATES

VAKĀṬAKAS.—No. A 9 from Pauni, Bhandara District, Maharashtra is a new charter belonging to the reign of Vakāṭaka Pravarasēna II and is dated in his regnal year 32, Jyēsthā ba. 3. The charter is issued from the capital city of Pravara-pura and records the gift, by the king, of 50 *nivartanas* of land in Achalapuka(ra), situated in Krishnālēśālī-kataka, to Durgārya who belonged to Bahvricha Aupamanyava sagōtra. The importance of the charter lies in the fact that it gives the latest known regnal year for the reign of Pravarasēna II, since hitherto it was known from the Pāṇḍhurnā grant (CII., Vol. V, pp. 63 ff. and plate) that he had ruled for 29 years. The record was written by *Sēnāpati* Mādhappa who also figures in the same capacity in the Pāṇḍhurnā grant as well.

MAITRAKAS.—Nos. A 3-4 belong to the two successive rulers of this dynasty, viz. Śilāditya IV and Śilāditya V. Both the charters have suffered damage from corrosion and the date portions in them are, therefore, unfortunately lost. No. A 3 of Śilāditya IV seems to record the grant of a village by the king, to a *brāhmaṇa* who was a Chhandōga-sa-brahmachārin and who belonged to the Sāṃkritya-sagōtra. The *dātaka* of the grant was a certain Varttipādhdha who is known for the first time from this charter. The writer of the record was *Balādhikṛita* Gillaka, son of *Mahābalādhikṛita* Buddhabhāṭṭa. Though this official is already known from two other records (Bhandarkar's List, Nos. 1369-70), both belonging to the time of Śilāditya V, the present charter not only shows that Gillaka was under the employ of Śilāditya IV but also furnishes the new information that his father Buddhabhāṭṭa was a *Mahābalādhikṛita*. No. A 4 of Śilāditya V records a gift of two villages namely Maṇḍiyapadra, situated in Vatapura-12 in Surāshṭra, and Pippalavī attached to Uchehānagara in Lāṭadēśa, to *Bhaṭṭa* Mahēśvaradatta, son of *Bhaṭṭa* Skandadatta of Sāṃkritya-sagōtra, who was a resident of Anandapura. Two charters of this Śilāditya V (Bhandarkar's List, Nos. 1369-70) are already known, both dated in the Gupta-Valabhī year 403, and the present charter of this king will be the third one.

REDDIS OF RĀJAHMUNDRI.—No. A 1 from Pinapalli, Ramachandrapuram Taluk, East Godavari District, Andhra Pradesh is an important addition to the records of the Reddi chiefs. It is dated Śaka 1346, Krōdhin, Kārtika ba. 15, Monday which is equivalent to 1424 A.D., November 21. The charter was issued by Allāḍa-Vēma. It registers the grant of Pinapanala by the chief to his Minister Śrīgiri whose genealogy is given. Among the latter's paternal uncles, one was named Viśvēśvara, also called Vissya, who is stated to have been a great devotee of Śiva of Śrīsailam and to have offered his eyes to the god and received them back by His grace. The minister Śrīgiri is stated to have undergone the ordeal of *agnidivya* to vindicate himself and his *varga* from false allegations of treachery (*svāmi-drōha*). Neither the details of the ordeal nor those of the allegations are given in the record. It is not improbable that the grant of the village was in appreciation of the minister's proved conduct. It may be noted that this grant of 1424 A.D., furnishes the earliest date for this chief.

INSCRIPTIONS ON STONE AND OTHER MATERIALS

IKSHVĀKUS.—No. B 22, a fragmentary inscription in Prakrit language and Brāhmī characters of the third century A.D., engraved on a broken pillar used as a step in a well in site No. 57 of Sector N III in Nāgārjunikōṇḍa belongs

to the 24th year of the reign of the Ikshvāku ruler Virapurisadata. It records the erection of the inscribed slab with an image (*paṭimā*). The highest regnal year so far known for this king is 20 (Lüders' List, Nos. 1202-04). The present record extends his reign by four years.

NOḶAMBAS.—No. B 238 from Kōṭṭamēdu in Adhikārappatti in Harur Taluk, Dharmapuri District, Madras State, is engraved on the surface of the pit of an abandoned stone oil-mill in Tamil characters of about the ninth century. It records the gift of the oil-mill (*cheṭṭku*) by one Iraiyaṇ while the area was under the rule of *Viyaḷach-ṭhēkara* Nuḷambaṇ. While the identity of this chief whose name is not given is obscure, his title reminds us of a similar title *Viyaḷa-vidyādhara* borne by a subordinate of Bāṇa Prabhumēru (*Ep. Carn.*, Vol. X, Sp. No. 5.).

No. B 242 copied from a hero-stone at Navalai in Harur Taluk, Dharmapuri District, Madras State is a welcome addition to the Noḷamba records copied so far. It is in Kannada language and characters of about the tenth century. It begins with a statement that Navilūr (modern Navalai) was in the kingdom of Vira-Noḷamba and later on refers to Tagaḍūru. The inscription being damaged at this point, the nature of the reference to Tagaḍūr which is the ancient name for Dharmapuri is not clear. Further on, it records that one Punnāga fought with thieves and died and that his son-in-law set up the stone. Vira-Noḷamba of the record is no doubt identical with Vira-Noḷamba stated to be the son of Ayyappa (*Ep. Carn.*, Vol. X, Kl 57). He is also called Anniga and his son Irulachōra is also known to have ruled over this area in Śaka 851 (929 A.D.) as revealed in another Kannada inscription at Dharmapuri (*SII.*, Vol. IX, part I, No. 23). This is the only record, so far known, that refers to Vira-Noḷamba's rule as far south-east as Navalai, the findspot of the record.

WESTERN GAṆGAS.—No. B 240 is a hero-stone record from Navalai, Dharmapuri District, Madras State and is an important addition to the few Gaṅga inscriptions in this area. It is in Tamil language engraved in Vaṭṭeluttu characters of about the eighth century, like the other Gaṅga records in the region (*A. R. Ep.*, 1911, Nos. 211 and 212). This inscription is dated in the third year in the reign of Śivamāra and records that while Kanda-Vāṇṇadiyariyar was ruling over Puṇamalai-nāḍu and when Vāṇapeṇṇā attacked Kūḍal, Kōtti Nātti, a soldier under Charuvappannār died. The existence of two inscriptions (*ibid.*) of Gaṅga Śrīpurusha in Vaṭṭeluttu characters of a slightly later date than the present one, at Oddappatti, again not far away from the findspot of the present epigraph, suggests the identity of the king of the record with Śrīpurusha's predecessor Śivamāra I. Kanda-Vāṇṇadiyariyar, the Gaṅga king's feudatory was evidently an earlier member of a local Bāṇa family and different from Skanda-Bāṇādhirāja, a feudatory of Kō-Vijaya-Narasimhavikramavarman (*Ep. Ind.*, Vol. VII, p. 22). Another inscription, No. B 241, in Tamil language engraved in Vaṭṭeluttu characters of about the ninth century on a hero-stone at the same place, representing a hero fighting with a horse, is dated in the 17th year in the reign of a king whose name is lost. It records that while, apparently, the king was ruling over Gaṅga-nāḍu, Koyirūr-nāḍu, Velāl-nāḍu, Kōvuṇṇūr-nāḍu, Eyina-nāḍu, Puṇamalai-nāḍu and Tāyanūr-nāḍu, Gōindaraiyaṇ came with a cavalry force and attacked Vaḍavellūr and that Pūṇḍi Vaḍugaṇ died after killing some horses. The region stated to have been ruled by the king seems to cover roughly the area watered by the Pennai from Kolar in the north to Tirthamalai near Harur in the south-east including the well-known Tagaḍūr (Dharmapuri). Though the identity of Gōindaraiyaṇ is not clearly stated in the record, it is not unlikely that he is identical with the famous Rāshtrakūṭa king Gōvinda III who is known to have undertaken a punitive expedition against Śivamāra with whom the king of the present record may be identified.

VAIDUMBAS.—Of the Vaidumba records copied from Vandāḍi, Rayachoti Taluk, Cuddapah District, Andhra Pradesh, No. B 16 in characters of about the ninth century, introduces Kaligatrinētra and his commander-

in-chief Vira-mahārāja. It is stated that Mahārāja (i.e. Kaligatrinētra) died at Podanrūru in Rēnāṇḍu and that Viramahārāja became *kilgunthe* with an army of a hundred. It is further stated that Gaṇḍatrinētra made a gift of the village Vēṭṭiyūru. Kaligatrinētra who was apparently the predecessor of Gaṇḍatrinētra is known here for the first time. An inscription from Mudivēḍu, Madanapalle Taluk, Chittoor District, Andhra Pradesh (*SII.*, Vol. X, No. 628), in characters of about the 9th century, belongs to the reign of Chandra-Gaṇḍatrinētra Viramahārāja. It is not known whether the commander-in-chief Viramahārāja Gaṇḍatrinētra, the donor in the present record, and Chandra-Gaṇḍatrinētra Viramahārāja are both identical. Yet another Vaidumba ruler Birudatrinētra, so far unknown, is mentioned in No. B 17. In the absence of any other evidence except palaeography which does not clinch the issue, it is difficult to place this ruler chronologically among the other known Vaidumba kings of this period.

CHĒRAS.—No. B 172 from Erode, Coimbatore District, Madras State is on a stray stone. This Tamil inscription is engraved in Tamil characters of about the 10th century and is dated in the year 170 in the reign of Kō-Iravi-Kōḍai. The palaeography seems to suggest that the year 170 mentioned in the record may be assigned to the Kollam era. Thus the date of the record would be 993-94 A.D. It records the sale of site by three persons apparently to Nilavēṭṭi *alias* Tennavaṇ Pēraraiaṇ *alias* Vaṇṇi-Vēl Tāḷi who had caused a tank to be dug and named after himself as *Tāḷi-ēri*. He made also an endowment of 20 *kaḷaṇṇu* of gold which along with the tank was entrusted to the *Ūrār* of a place (name not clear). The name Iravi Kōḍai is known to us from two other records from the same place (*SII.*, Vol. IV, Nos. 413 and 415). These two records are dated respectively in the fourth year in the reign of Rājakēsarivarman Iravi Kōḍai *alias* Kalimūrkkāṇ and in the twenty second year in the reign of Iravi Kōḍai. The absence of the title *Rājakēsarivarman* and *Kalimūrkkāṇ* in the present record seems to point to the uncertainty of the identity of the two kings. It is not unlikely that king Iravi-Kōḍai of the present record was a member of the Chēra family, another member of which is known to have been the feudatory under Parāntaka I (*A. R. Ep.*, 1906, part II, para. 31). The title *Vaṇṇi-Vēl-Tāḷi* of the donor in the present record also indicates that the king after whom the donor has taken the title was the lord of Vēṇṇi.

CHĀLUKYAS OF KĀLYĀNA.—Nos. B 329-33 from Tambūru in Kalghatgi Taluk, Dharwar District, Mysore State are all engraved on the same slab one after another. No. B 330 belongs to the reign of Chālukya Tribhuvanamalla (Vikramāditya VI) and is dated Śaka 1007 (1085 A.D.). It mentions Gūhalladēva of the Kadamba family as the feudatory of Tribhuvanamalla and a certain Jayakēsi-dāṇḍanāyaka *alias* Jayadēvayya is described as a subordinate of this Gūhalladēva and as the chief of Tammiyūru. This chief is also known from other inscriptions (vide *A. R. Ep.*, 1965-66, Nos. B 405, 411 to 413). The inscription records certain gifts made in favour of god Uttarēśvara by Dēkiyakka, wife of Jayakēsi-dāṇḍanāyaka.

RULERS OF KALUKAḌA.—No. B 1 from Diguva Abbavaram in Cuddapah District, Andhra Pradesh, is dated in the reign of Rāyidēva who is known to us from three other records (*A. R. Ep.*, 1911, No. 446, *ibid.*, 1962-63, No. A 31, *SII.*, Vol. X, No. 312). This Rāyidēva is stated to be ruling from Aṇḍapuram in Marujavādi-7000, which has been identified with Aḍupūru, Rajampet Taluk, Cuddapah District (*Ep. Ind.*, Vol. XXXVII, p. 78).

RULERS OF KONGU.—Nos. B 148 and 149 from Ponnivādi in Dharapuram Taluk, Coimbatore District, Madras State are dated respectively in the 10th and 20th year in the reign of Vikramaśōḷa. These inscriptions engraved on the surface of the rock around the Gaṇēśa shrine in the Nirmalēśvara temple along with the other inscriptions (Nos. B 146-47) of Virarājēndra copied from the same place call the deity Mēlai-Vāsalir-Pillaiyār. These records mention the *śivabrāhmaṇas* Maṇiyaṇ Vaḍugaṇ, Maṇiyaṇ Avināśi and Tirumukkūḍal Avināśi who also had received the gifts made and recorded in Nos. B 142 and

145 dated respectively in the 2nd (1208-09 A.D.) and 11th year (1217-18 A.D.) of Virarājendra. Hence the Vikramaśōla of these inscriptions may be identified as his immediate successor who ascended the throne in 1255-56 A.D. It may be noted that the donor Kōdai Chokkan Viraśēkharach chilaiśetti, a merchant of Irāśarāśapuram (modern Dharapuram) in No. B 144 dated in the 4th 4 i.e. the 8th year (1214-15 A.D.) of reign of Virarājendra figures also as a donor in No. B 149 dated in the 20th year (1275-76 A.D.) in the reign of Vikramaśōla. Similar links are available in the inscriptions copied from Ādiyūr in Erode Taluk, Coimbatore District. The Ādiśvara temple in the village yielded 18 inscriptions. Nos. B 158 and 159, dated respectively in the 6th (1270-71 A.D.) and the 5th (1269-70 A.D.) year in the reign of Rājakēśarivarman Virapāndya, record the construction of some parts of the *tirukkattalai*. Nos. B 160 and 161, dated in the reign of the same king, record the construction of the first *kālp-padaī* and the second *kāl* in the *atta (ardha)-mandapa* in the temple. These inscriptions are engraved on the south wall of the central shrine. No. B 164 dated in the 4th year in the reign of the same king engraved on the tiers of the south wall of the *ardha-mandapa* records the gift of two door-jambs and two steps in the temple without referring to the structure to which they pertain. However it is clear that the construction of this temple in stone must have been undertaken from sometime about the 4th year of the king (1268-69 A.D.) and that the construction went on upto at least the 7th year in the reign of the same king. The expression *tirukkattalai* seems to refer to the central shrine. It should however be noted that the earliest inscription (No. B 150) in this temple, dated in the 5th year (1255-56 A.D.) of Jātavarman Virapāndya is engraved on the north wall of the *ardha-mandapa* which itself, as explained above, must have been constructed in the reign of Rājakēśarivarman Virapāndya who commenced to rule in 1265 A.D. This anomaly could be explained away only by holding that the inscription of Jātavarman Virapāndya was engraved long after its date. The *śivabrāhmaṇas* figuring in this inscription of Jātavarman Virapāndya also received a gift on behalf of the temple in the year Krodhana (1325 A.D.) in the reign of the Hoysala king Vira-Ballāla (No. B 153). The Lakshminārāyaṇa-perumāl temple in Kunnattūr is called in some of the early inscriptions (Nos. B 177, 179 and 181), dated in the reign of Rājakēśari Virapāndya of the place, as Virapāndya-Vinnagaram thus indicating that the temple came to be constructed in stone in his reign probably by the king himself. The king's reign appears to have been marked by the temple building activities as evidenced by the inscriptions discussed here. The earliest inscription (No. B 189) in this temple at Kunnattūr, dated in the 12th regnal year of this Virapāndya, refers to Bhāradvājī Tiruvēṅgaḍa-dāsaṇ Alagap-perumāl of Vikhāṇa-sūtra. This person is described as one of the *namimār* of the temple in some other inscriptions (Nos. B 178, 185, 186, etc.) from the same temple. Therefore the worship in this temple was evidently conducted, according to the Vaikhāṇasa-āgama. The Kunṇapurīśvara temple at Kunnattūr also contains two inscriptions (Nos. B 203 and 207) of this Virapāndya affording further evidence regarding the temple building activities in his reign. The latter which is dated in the 6th year of his reign records the construction of *agavāy* and *puravāy* in the *vēdik-āp-padaī* in the *mandapa* of the temple, on the tiers of the west wall of which (i.e. *mahāmandapa*) this inscription is engraved. The former dated in the 17th year of his reign records the contribution of two door-jambs for the *mandapa* on the door-jamb of which (i.e. *mahāmandapa*) the inscription is engraved. Of the eight inscriptions copied from the Brahmalīṅgēśvara temple, Murungaittoluvu in Erode Taluk, six records (Nos. B 216-19, 221-22) are dated in the reign of a Sundarapāndya who, in the absence of the title such as *Māraśarman* or *Jātavarman* of the Pāndya kings, may be considered to be a Kōṅgu king of that name. Nos. B 217, 219, 221 and 222 record some constructions made in his reign apparently in continuation of the general tendency, during this period, of constructional activities noticed above in the reign of Rājakēśari Virapāndya. No. B 217 records the contribution of two door-jambs and step for the *ardha-mandapa* and the *balipītha* in the temple called Brahmeśvaram in inscriptions. Nos. 219, 221 and 222 respectively record the erection of shrines for and installation of the deities Ishabhadēvar, Pillaiyar and Chaṇḍīśvara-nāyaṇar. No. B 219 records also the construction of the door-jambs in the

Virukattalai i.e. the central shrine. The shrines for Dakṣiṇāmurti and Vadvuḷḷamaṅgai were constructed respectively in Kali 4897 (1796 A.D.) and Kali 4902 (1801 A.D.).

HOYSALAS.—A number of inscriptions copied from Erode Taluk, Coimbatore District, Madras State belonging to the Hoysala dynasty are dated in the reign of Ballāla III. They cite the cyclic years ranging from Krōdhana (1325 A. D.) to Subhānu (1343 A. D.). A majority of these records register gifts of money for lamps. No. B 184 engraved on the tiers, to the proper right of entrance, in the east and north walls of the *mahāmaṇḍapa* in the Lakṣmīnārāyaṇa-perumāl temple at Kuṇṇattūr records that the *pōḍigri* on the northern pillar (*kāl*) in the eastern part of the *snapanā-maṇḍapa* was contributed by Uḍaiyāṇḍan Aḷagapperumāl-taḍaṇ Pillai Āṇḍan *alias* Kāḷingarāyaṇ. This *snapanā-maṇḍapa* which is apparently the same as *mahāmaṇḍapa* bears on its base mouldings an inscription (No. B 181) of Rājakesarivarman Virapaṇḍya who ruled before Ballāla III. This indicates that while the central parts of the temple called Virapaṇḍya-viṇṇagaram in the earlier records were constructed in the reign of Rājakesari Virapaṇḍya as already referred to above, the upper parts of the *snapanā-maṇḍapa* referred to in the present record were constructed in the reign of this Hoysala king. No. B 204 dated in the cyclic year Dhātu (1336 A. D.) records the undertaking given by the *ūr* and *ūrālīgāl* of Kuṇṇattūr in Kuṇṇuppanāḍu regarding the collection of 5 *panam* annually from the *Kaikkōḷar*. It is further stated that in case of injustice the collection may be settled in the same way (*mariyāḍi*) as obtaining in the case of the *maḍavilāga-kaikkōḷar* at Viśaiyaṇ-maṅgalaṁ. At the end of the record an indifferently engraved postscript says that the *Kaikkōḷar* may protect the temple. Hence we are led to surmise that the collection of 5 *panam* is related to the settlement of the *Kaikkōḷar* in the *maḍavilāgam* around the Kuṇṇapurīśvara temple at Kuṇṇattūr who were perhaps enjoined to protect the temple. No. B 195 dated in Subhānu, Vaikāsi (May, 1343 A. D.) cites the reign of Vira-Ballāla III which shows that he was alive on the date of the record. There is also another record (*ibid.*, Vol. IX, Bn. 41) which states that this Vira-Ballāla III was ruling in Śaka 1265 (current), Chitra-bhānu, Pushya śu. 10, corresponding to 1343 A. D., December 8. In view of this, the statement that he died on 8th September, 1342 A. D., based on an inscription from Bidare (cf. *Ep. Carn.*, Vol. VI, Kaḍur 75), is not correct.

PRATIHĀRAS.—No. B 77 from Chōpādā, Damoh Tahsil and District refers itself to the reign of a certain chief named Narasiṁhadēva. It is engraved in Nāgarī characters of about the first half of the 14th century and records the obeisance of a person (name not clear) who was probably the son of *śrēṣṭhīn* Mālhapā, son of *śrēṣṭhīn* Mahipati and grandson of *śrēṣṭhīn* Dēvarāja (?) belonging to the Grahapati family. The portion containing the date is damaged and the year cannot be satisfactorily made out. But Hiralal in his *List* (II Ed.), No. 102 reads it as Samvat 1313. However, if the chief is identical with his namesake figuring in No. B 108 reviewed below, this reading of the date would appear to be incorrect. Further, the chief would then appear to belong to the Pratihāra family.

TUGHLAQs—No. B 108, from Rōṇḍ, Damoh Tahsil and District, is a partly damaged record belonging to the reign of Muhammad-bin-Tughlaq. Dated Vikrama 1383, Māgha śu. 9, Sunday regularly corresponding to 1327 A. D., February 1, it records the performance of *satī* in Āraṇḍigrāma (i.e. Rōṇḍ) by two *brāhmaṇa* ladies who were probably the wives of a certain Narasiṁhadēva stated to belong to the Pratihāra family. It is not unlikely that this Pratihāra chief is identical with Narasiṁhadēva of the Chōpādā inscription (No. B 77) reviewed above, in which case it would seem that the Pratihāras were subjugated by the Tughlaq rulers of Delhi, during the last years of Narasiṁhadēva.

GONDs.—No. B 112, from the deserted village Tharrakā near Nayāgaon, Damoh Tahsil and District, is dated Vikrama 1570, Kārttika śu. 6, Thursday corresponding to 1513 A. D., November 3, and refers itself to the rule of *Mahārāja-śrī Rāja* Aṇṇadāsādēva over Śrīgadhagiri-vishamadurga. It records the performance of *satī* by a lady named Chadā (i.e., Chāmdā) and refers to the

installation of an image of Śiva and the construction of an orchard in the village Thāraka (i. e. Tharrakā). It also gives the name of the local chief as Mādhaudāsa. The ruler has been identified (Hiralal's List, No. 112) with Samgrāmasāhi of the Gōṇḍ dynasty of Gaḍhā-maṇḍlā. If this is so, then this inscription would furnish the earliest evidence for the independent rule of the Gōṇḍ over the area. No. B 116, from the same place, also refers to the rule of Āmaṇāḍāsa and is dated seven years later than the above.

No. B 110, engraved on a stone slab built into the wall of a stepwell at Simgrāmpur, Damoh Tahsil and District, records the construction of the stepwell at an expenditure of Rs. 200/- by a certain Lachhamī of Hīra (i. e., Ahīra) caste during the reign of Rājā Chhatrasāhi. The record is dated Vikrama 1735, Aśvādha ka. 11, Friday, which corresponds to 1677 A. D., June 15 and mentions a *Thākura* Madana. The ruler, Chhatrasāhi appears to belong to the Gōṇḍ dynasty that ruled over the Gaḍhā-maṇḍlā, and is not identical with the Bundelā ruler Chhatrasāl of Pannā (cf. Hiralal's List, No. 122). This is known not only from the title *Sāhi* suffixed to the name of the ruler but also from the fact that the sway of the Bundelās never spread to that part of the region where the present record was found (*Damoh District Gazetteer*, p. 19).

KHALJIS OF MALWA.—Three inscriptions (Nos. B 127-29) from the Sēna-bāoḍī at Miana, Guna Tahsil and District, Madhya Pradesh, record the construction of the stepwell together with an orchard at Mayana-grāma (i. e., Miana) by Lakshmaṇa who was the officer-in-charge of the fort (*ḍurgapati*) at Māyāpura. Of these No. B 127, which is damaged, is dated in Vikrama 1551, Śaka 1416, Raudra, Vaiśākha śu. 6, Friday, Punarvasu, regularly corresponding to 1494 A. D., April 11, and refers to the reign of Sultān Gayās-ud-Dīn of Malwa. It mentions his subordinate Shēra Khāna and the latter's brother Daujati Khāna. Unfortunately the position held by the latter cannot be made out. While Shēr Khān is mentioned by Firishṭa (Brigg's translation, Vol. IV, p. 238) and others as the governor of Chandēri, Daujati Khāna of this inscription is not known from any other source. *Tabaqāt-i-Akbarī* (B. De's translation, Vol. III, p. 568) mentions Bihjat Khān who was given the governorship of Chandēri by Gayās-ud-Dīn's son and successor Nāsir-ud-Dīn (1500-11 A. D.). It is not unlikely that this Bihjat Khān was identical with Daujati Khāna of our record, although the *Tabaqāt-i-Akbarī* does not mention the relationship, if any, of Bihjat Khān with Shēr Khān.

No. B 128 (as well as No. B 129) is dated only three days later than No. B 127 viz., Vikrama 1551, Śaka 1416, Vaiśākha śu. 9, Monday, Maghā, corresponding to 1494 A. D., April 14. It also refers itself to the reign of Gayās-ud-Dīn and mentions Shēr Khān as the governor of Chandēri. The latter is endowed here with the title of *Khāna-Ājama* and is called Sēra Khāna Mudaphara, the second part of the name apparently referring to the name of his father Muzaffar Khān (see *Tabaqāt-i-Akbarī*, translated by B. De, Vol. III, p. 546). Bhavānidāsa, a *gumastā*, and Nāgarāja, a *kāyastha* also figure in this record.

No. B 125 from Halanpur, Mungaoli Tahsil, Guna District, records the construction of a stepwell by the local ruler named Hallaṇa. The record is dated Vikrama 1557, Jyēṣṭha śu. 5, Sunday, regularly corresponding to 1500 A. D., May 3, in the last year of the reign of Gayās-ud-Dīn who is known to have been succeeded by his son Nāsir-ud-Dīn on October 22, 1500 A. D. (*The Delhi Sultanate*, ed. by R. C. Majumdar, p. 182). Hallaṇa-khūpati mentioned in the epigraph is not known from any other source. Halanpur where the inscription was found, is evidently named after this ruler.

No. B 133 from Raisen fort, Raisen District, is dated Vikrama 1582, Māgha ba. 8, Monday, corresponding to 1526 A. D., February 5, in the reign of Rājā Bhuvanapatisāhi. He is called Bhūpat or Bhowput by the Muslim historians (see *Tabaqāt-i-Akbarī*, B. De's translation, Vol. III, pp. 615-17; Firishṭa, Brigg's translation, Vol. IV, p. 120), and is stated to have been on the side of Rānā Saṅgā in the battle of Khānua (1527 A. D.).

No. B 132 from the same place is dated Vikrama 1599, Bhādrapada śu. 9, Saturday, corresponding to 1542 A. D., August 19. It refers itself to the reign of Rājā Pratāpasāhi and mentions two *mahārāja-kumāras* named Bhaiyā

Pūranamaludēva and [Śakti ?]-Chandrabhānadēva. While nothing is known about the chief Pratāpasāhī, Pūranamaludēva, one of the two princes, appears to be identical with Pūran Mal, who was the brother of Bhūpat figuring in No. B 133 mentioned above, and the son of Silhadi (*Tabaqāt-i-Akbarī*, *op. cit.*, p. 617).

VIJAYANAGARA RULERS.—Of the Vijayanagara records copied during this year No. B 4 in Kannaḍa characters of the 15th century from Diguva Abbavaram, Rayachoti Taluk, Cuddapah District, Andhra Pradesh, introduces a new member of the Vijayanagara royal family named Hariyamṇodeyar, son of Vira-Virupamṇodeyar. It records the grant by Hariyamṇodeya of the village Abbavura *alias* Triyambakapura to provide for food offerings to god Triyambakadēva. The record is undated. It begins with the mention of Triyambakadēvarāyavudeyar who bears among others, the titles of *Rāya-rājaguru*, *Samayachakravarti*, *Ballālarāya-māśūla* and *Yādavarāya-sthāpanāchārya*. He is also described as *Triyambakadēva-dīvyāśrīpāla-pudmārādhaka*. It is stated further that the grant was made for his merit and with his approval. This Triyambakadēvarāya is probably identical with his namesake who issued the Nūtimadugu copper-plate grant of Śaka 1377 (*Ep. Ind.*, Vol. XXV, pp. 186 ff.). The title *Rāyarājaguru* in the present record seems to indicate that about the date of this inscription Triyambakadēva held the status of an adviser to the ruling king at Vijayanagara. It is evident that the village Abbavura and the deity were named after this king. The donor Hariyamṇodeya is stated to be the son of Vira-Virupamṇodeyar whose identity with Virūpāksha, the brother of Triyambaka or with Virūpāksha, the son of Mallikārjuna, is not clear.

MUGHALS—Nos. B 89-90, 95-96, from Hindōriā in Damoh Tahsil and District ranging in date from Vikrama 1733 to 1756 in the reign of Aurangzēb seem to be *satī* records. They mention a certain Amarasiṃha Mumhadēla (i. e., Būndēlā) who was probably a subordinate of the Mughal emperor.

No. B 135 from Bedankheri in Basoda Tahsil, Vidisha District, is a bilingual inscription in Persian and Sanskrit. The Sanskrit portion of the record is badly damaged and worn out. It is dated Vikrama 1811, Śaka 1676, [Āṣadhā] śu. [3], Sunday in the reign of *Bādasāha* Āla[magīra]. A *Māhārāja* [Rāma]rāja figures as the governor and *Rāja-srī* Nā[nhā] as *Pañcha-pradhāna*. It is interesting to note that the above date, corresponding to 1754 A. D., June 23, belongs to the first regnal year of the Mughal emperor Ālamgīr II who ascended the throne on 2nd June, 1754 A. D. (*Cambridge History of India*, Vol. IV, p. 436), only 21 days earlier than the date of our inscription, and with whom *Bādasāha* Ālamagīra mentioned in the epigraph has to be identified.

Another inscription (No. B 136) from the same place and bearing the same date as No. B 135 mentions *Rāja* Nānhā Sāhi as governor of Chanderi. A number of other subordinate officers named *Rāja* Anamdarāya, *Rāja* Mahādēva-paṇḍita, *Rāja* Rāmachandra-paṇḍita, *Chaudhārī* Varājōrasīṅgha, *Thakura* Chatrapunādāsa and his son Bhagavānadāsa belonging to Dāmgi-gōtra also figure in the record.

BUNDĒLĀS.—No. B 99 from Hindōriā is dated Vikrama 1872, Śaka 1737, Jyēsthā ba. 4, Saturday, corresponding to 1815 A. D., May 27. It records the performance of *satī* by the wife of a certain Barāyana, who is stated to be the son of a ruler named Latkāna styled as *Muhadēla* probably another form of *Bundēlā*. If this is so, this Bundēlā ruler is known for the first time from the record under review.

MISCELLANEOUS.—No. B 254 from the Director, Government Museum, Madras is a photograph of seven coins selected from an interesting hoard of 143 lead coins reported to have been discovered at Āndippaṭṭi in North Arcot District, Madras State (cf. *The Hindu* dated 7-1-1968). The round coins bear embossed on their obverse two wavy lines in the centre flanked at one end by a comb-like figure with the teeth drawn outwards on either side in a diagonal direction. On the reverse are embossed a goad (*ankuśa*) with two parallel lines to its proper left and two circles one above and the other below the lines and a legend along the rim in early Tamil characters of about the 4th century A. D. Palaeographically the characters in this legend may be placed after

the Arachchalūr cave inscription (*A. R. Ep.*, 1961-62, No. 280) and before the Pāppāmbādi inscription (No. B 243) noticed below. The letter *e* is the same as in the Arachchalūr record, a circle with a dot inside. The letter *a* is written with two curves proceeding separately from the centre of the vertical stroke to its proper right. The two curves stem together in the Pāppāmbādi inscription thus proving an earlier date for this coin. The letter *ta* is written by a curved line proceeding downward from about the centre of the vertical line to its proper left unlike that in the Arachchalūr record where the curvature of the said line has just commenced. The legend reads *Atinṇan edirāṇa Chēṇḍan*. It starts at VI on the coin and is, therefore, written anti-clockwise. The words *Atinṇan* and *Chēṇḍan* are no doubt names of persons. The use of the expression *edirāṇa* connecting the two names is very interesting. The expression *edir* is found to have been used only in respect of dates in the inscriptions of the Pāṇdyas from about the 8th century, implying that among the two dates given, the latter is to commence from the termination of the former date. If this could be extended to its use in the present record, it may mean that *Chēṇḍan* was the successor of *Atinṇan*. In the absence of further evidence on this it is difficult to be sure of its meaning. The possibility of construing its meaning as an opponent is precluded, since in such a short legend the enemy's name cannot be expected to be mentioned. The identity of this *Chēṇḍan* who has issued the coins in his own right remains obscure. The coin is the earliest known issue of a ruler in an area of the Tamil country.

No. B 243 copied from a herostone at Pāppāmbādi, hamlet of Irulappatti in Hārur Taluk, Dharmapuri District, Madras State is a short but interesting record, from the point of view of palaeography. It is in Tamil language and is engraved in early Tamil characters of about the fifth century A. D. A notable feature is the presence of the dots (*pulli*) over the consonants. The form of the letter *n* in this inscription is made up of two semi-circles with their opening to the left placed one below the other. This clear *Vattejuttu* form along with others evidently is evolved from those of the Arachchalūr record (*A. R. Ep.*, 1961-62, No. B 280) and therefore this epigraph may be placed roughly in the beginning of about the fifth century A. D. The inscription records that this is the stone set up in memory of *Vinnappērēnādi*, a subordinate of *Vāṇaparuma-araiṣaru* (*Bāṇavarमारāja*). It also records the death of a servant of *Vinnappērēnādi*. The stone bears the sculptures of both the heroes in low relief against the respective records to their proper right. Another inscription (No. B 244) engraved on a hero-stone in slightly later characters seems to state that it is a stone set up in memory of a *Vāṇadiyaraiṣaru* who fell in the course of his attack on the army that came upon the *Gāṅgaraiṣar*, in the reign of *Kō-Viṣaiya* (*Vijaya*) *Vinnavarman*. Other details in the epigraph are not clear. The identities of the persons referred to in both the records remain obscure. It may, however, be observed that while the names *Bāṇa* and *Vinna* are associated with the master and the subordinate in the earlier record, the reverse is the case in the later epigraph. The epithet *Kō-Viṣaiya* used in the case of *Vinnavarman* is significant and recalls the similar use in the case of *Narasimhavikramavarman*, a *Gāṅga* king of the ninth century, whose records have been copied from *Bāṅgavādi*, in Kolar District, Mysore State and from *Haṇumantapuram* in Dharmapuri District, Madras State (*Ep. Ind.*, Vol. VII, p. 22). The name *Vinna* is known to us also from Tamil literature (*Peruntogai*, Nos. 168 and 1152), though the period is not determinable. The earliest use of this name in Epigraphy, so far, is found in an inscription (*SI*, Vol. XII, No. 42) of *Dantivarman* where a *Vinnakōvaraiyar* is referred to. The present record is the only one and also the earliest which reveals the existence of a king *Vinnavarman* by name. No. B 243 affords the earliest instance of the use of the title *Enāli* in Epigraphy.

B 331 engraved on the same slab in continuation of No. B 330 from Tambūru, Dharwar District, Mysore State, in Kannada characters of the 11th century refers itself to the reign of *Mahāmandalēśvara* Chattaya and states that *Kētapayya*, the *heggade* of *Māvale-nādu*, figuring herein as the donor, offered *pādapūjā* to *Hittimayya*, the chief of *Tammiyūru* and then made the endowment recorded in the inscription. It is not clear to which family *Mahāmandalēśvara* Chattaya mentioned in this record belonged. *Hittimayya*, the chief of *Tammiyūru*, might have succeeded *Jayakēśidēva-dandanāyaka* mentioned in the record above (No. B 333). *Māvale-nādu* is also known as *Māvale-500* (*vide A. R. Ep.*,

1965-66, Nos. B 411-13) and formed a part of Palasige-12000. Tammiyūru mentioned in these records was also known as Tāmbranura, Tammilagere etc., and was the headquarters of the sub-division Tammiyūru-12.

No. B 86 from Damoh is a modern record in English language and Roman script. It records the re-excavation of the tank called Phutērā tāl in A. D. 1878-79 at a cost of Rs. 18977/- of which a sum of Rs. 16020/- was subscribed by the people of the Damoh District. The main interest of the inscription lies in the fact that it states that the tank was excavated in Vikrama 1394. No. B 102 from Jhārōli, Damoh Tahsil and District, in characters of about the 11th century, is interesting for the local dialect in which it is written. It mentions a certain *Rāṇaka* Sidharāja, his minister Jalha and another person named Kalhana.

ARABIC AND PERSIAN INSCRIPTIONS

The pre-Mughal records include an inscription of Sikandar Lodi viz. No. D 272, from Deoband in Saharanpur district of Uttar Pradesh, which records the construction of a mosque in A.H. 916 (1510 A.D.) by an individual (and not in 1507) by the king (Cf. *District Gazetteer*, p. 224). Of the Sūr records, No. D 255 is a record of Sher Shāh from Raisen, a district headquarters in Madhya Pradesh, which indicates the extent of the Sūr authority in the region. No. D 264, from Kairana in Muzaffarnagar district of Uttar Pradesh, mentions the construction of a mosque in the reign of Islām Shāh (and not by him; Cf. *District Gazetteer*, p. 268).

Among the Mughal inscriptions one belonging to the time of Akbar is No. D 281 from Gangoh in Saharanpur district. The chief interest of this record, scantily noticed (*District Gazetteer*, p. 241), lies in the fact that it mentions an official who is designated Mir-i-barr (lit. Commander of the land forces). No. 231, from Srinagar in Kashmir, is an interesting new record of Jahāngir, furnishing valuable information about the construction of a bridge, and its supervisor, viz. Bānhil. This epigraph which is now in the State Museum is reported to have been brought from the Bānihāl Tunnel, which would mean that the bridge lay somewhere in its vicinity and also that the famous tunnel may have taken its name from the supervisor Bānhil (so written in the Persian metrical text), of which the present Bānihāl could be a corruption. No. 279, from Gangoh, records the construction of a mosque by Shāikh ‘Abdu’l Bāsīt and not by emperor Jahāngir (Cf. *District Gazetteer*, p. 241).

No. 268 from Kairana, is an interesting record of Shāh Jahān, assigning the construction of a mosque in A.H. 1040 (1630-31 A.D.) to a lady, Padmāvati by name, who is described as a lady of great piety. If the name could indicate her to be of Hindu faith, the inscription would provide an interesting example of religious tolerance—a non-Muslim constructing a house of prayer for the Muslims. If not, this name for a Muslim lady is also not without interest. No. 90, from Ahmadabad in Gujarat State, is a published record of Shāh Jahān, which is found, on re-examination, to yield additional information, namely that in addition to the Sarāi, a building called Qaisariyya was constructed by the Gujarat governor. The term Qaisariyya has not been explained in the text, but on the analogy of similarly named famous madrasas of Nizāmiyya, Mustansiriyya, etc., at Baghdad and elsewhere, it would appear that the building was meant for a college. No. 259, from Reinkhla in Vidisha district of Madhya Pradesh, is a new inscription of the same emperor, mentioning Mirzā Muḥammad as the faujdār and Nawwāb Ṣafdar Khān as the governor. It will be recalled that the name of one Ṣafdar Khān occurs as a fief holder in two inscriptions, dated A.H. 1049 (1640 A.D.) and 1051 (1642 A.D.), from Karjia in Sagar district of Madhya Pradesh (*A. R. Ep.*, 1960-61, Nos. D, 79, 83). Now Nawwāb Ṣafdar Khān is stated to have expired in A.H. 1054 or 1055 two years before the date of the present record (*Bādshāh Nāma*, Vol. II, p. 418), and therefore, either Nawwāb Ṣafdar Khān of our record is a different official, or the date of his death as recorded in the above historical work is wrong, which appears less likely. Since no particulars, not even the name of the governor are given in the epigraph, except the title,

it is difficult to establish his identity beyond doubt. However, since as is wellknown, a person who was more often than not a relation of the deceased, succeeded him in his title, Şafdar Khān of our record may have been a successor to the *jāgīr* mentioned in the two inscriptions under reference. On the other hand, historical works mention Nawwāb Şafdar Khān's eldest son Khwāja 'Abdu'l-Hādī who is said to have succeeded to the *Jāgīr* of his father in Sironj, also in Madhya Pradesh (*Ma'āthir-i-u mara*, Vol. I, p. 772), and he could well have been the person mentioned in our epigraph. But he is not mentioned in the said work with the title Şafdar Khān. It is also likely that this Şafdar Khān is an entirely different person. No. 269, from Kairana, assigns the construction of the mosque to an individual, and not to Shāh Jahān (Cf. *District Gazetteer*, p. 268). Likewise, No. 261, from Khatauli, names Nawwāb Sayyid Khān Jahān entitled Muzaffar Khān Tihānpūrī, and not the same emperor as the builder of a Sarāi (Cf. *ibid.*, p. 284).

No. D 274, from Deoband, is an epigraph of Aurangzeb which records the construction of a *Jāmi'* mosque by Abū'l-Ma'ālī al-Uthmānī in A.H. 1078 (1667-68 A.D.) and not by the emperor in 1664 A.D. (Cf. *ibid.*, p. 224). It also furnishes a date in the career of a local official, namely Jahāngīr Qulī Khān the Faujdār, who was connected with this region (*Ma'āthir-i-'Ālamgiri*, p. 104). Another interesting record of Aurangzeb, No. D 244, from Malhārgarh in Guna district, furnishes the ancestral history of the builder of a step-well, one Bahādur Shāh, son of 'Ālam Shāh, which connects him to the erstwhile independent ruling family of Kalpi (cf. *Annual Report of the Archaeological Department, Gwalior State* for the Samvat 1983, Appendix D, No 6). No. 271, from Thana Bhawan in Muzaffarnagar district, mentions the builder to have been an individual and not the emperor (Cf. *District Gazetteer*, p. 325).

The few epigraphs of the later Mughals from Madhya Pradesh indicate how the authority of the Mughals continued to be acknowledged even in regions away from the capital. No. D256, from Bedankheri in Vidisha district, is a new inscription—which is bilingual—of 'Ālamgīr II, which gives the names of various officials of the pargana of Udaipur in which Bedankheri then lay. Among the officials mentioned are the governor, the Panchpradhān, the gumasthādār, the Sri-Pandits, faujdār and the zamīndār of the pargana. No. D252, from Raisen, which incidentally refers to the reigning king Shāh Ālam II by his name 'Alī Gohar, is extremely important. It designates the *sarkār* in which Raisen was situated as 'Ālamgīrpūr-Bhilsa, which provides authentic evidence for the fact that Bhilsa was named Ālamgīrpūr in official records.

The Sultans of Kashmir are represented by four inscriptions, which are all from Srinagar. Nos 228-29, of the time of Sultān Zainu'l 'Ābidīn are engraved on two different slabs, but from the style of writing and text, they appear to constitute one epigraph only. No. 233, now preserved in the local Museum is the same epigraph as had originally belonged to the pleasure-house constructed in the Zainālanka island in Wular lake by Zainu'l-'Ābidīn. This epigraph is believed to have been missing (G. M. D. Šūfī, *Kashīr*, Vol. I, Lahore, 1949, p. 161; R. C. Kak, *Ancient Monuments of Kashmīr*, London, 1933, p. 165). The island, it is interesting to note, is designated in the text as Zain-dīb i.e. Zain dvīpa. The date of construction afforded by a chronogram contained in the word *khurram*, works out to A.H. 840 (1436-37 A.D.), but almost all the scholars who have noticed this epigraph (*JASB*, Vol. XLIX, Pt. I, 1880, p. 16; *PASB*, 1880, p. 54, Šufī, *op. cit.*, p. 160, Kak; *op. cit.* p. 165), take the phrase to be *khurram bād*, yielding A.H. 847, which is not intended in the text. The Mihtar Malik mentioned in No. 206, an epitaph, appears from the epithet Mihtar to have been a minister.

The inscriptions of the Sultans of Gujarat which are listed here are published with the exception of No. 205, whose findspot is not known. Its estampage was found along with other estampages in the Old Collection. It is a new record of Mahmūd Shāh III, and furnishes the name of the father and grandfather of the builder of a mosque, Abūjī, son of Shaikhkiv—son of Husām, entitled Maliku'sh-Sharq Nāṣiru'l-Mulk, who is reported to have been a scion of the royal family of Gujarat, and who later on became a minister

with the title Wajih-ul-Mulk in the reign of Ahmad Shāh III (*Mir'at-i-Sikandari*, Baroda, 1961, pp. 304, 335, 362). The remaining inscriptions are all from Ahmadabad, and are published, some of them more than once, but in most cases, the decipherment has been faulty. The date of No. D 104 for example, is not A.H. 880 (*Muslim Monuments of Ahmedabad*, p. 61), but A.H. 868 (1464 A.D.). Or the name of the builder in No. 108 is not Bahā Nik Bakht (*ibid.*, p. 60), but Bahā, son of Nik Bakht. The name 'Adil Khān in No. 140 has been wrongly read (*ibid.*, p. 63) as 'Adil Khāni. In No. D 141, the doubtfully read name Zamān seems to be Barmān i.e. Barīmā, which is a Hindi term. If this suggested reading is correct, as very likely it is, the said person might have been connected with the royal family. In No. D 139, the person 'Ālam, son of Kabir has been mentioned as 'Ālamgir (*ibid.*, p. 43). The name of the lady Bibi Khunja mentioned in No. 117, is read as Bibi Khunjabī (*ibid.*, p. 73). Incidentally, this epigraph vests the right of ownership of the mosque in the said lady which is rather unusual. No. D 145 is perfectly well preserved, but on account of its cursive style of writing and crudish calligraphy, its text could not be deciphered in full. It was earlier published (*ibid.*, pp. 24-25), but its date, particularly the second one, was not correctly read. If the tablet containing the epigraph which refers to the construction of a mosque in A.H. 636 (A.D. 1238-39) is not brought from outside, it would mean that there was a habited place—a town or a village, at the site where Ahmadabad was founded almost two centuries later. But the intriguing part of the record is that the period of 207 years stated in the text to have elapsed between the original construction and the repairs is not accounted for by the two dates quoted. Anyway, since the second date has now been read, there is no doubt that the inscription was not put up in the very beginning of the reign of Mahmūd Shāh I as has been inferred by Dr. Chaghtāi who was unable to read the second date, viz. A.H. 886 (*ibid.*, p. 25), but more than two decades after the accession of that king. Lastly, in No. 169, the name of the builder is Khāssa, son of Budh, and not Malik Khāssazāda (*ibid.*, p. 57).

In No. D 6 which is a modern copy of the original Qutb Shāhī record (No. 5) from Hyderabad, there is a curious mistake of date. The original record has A.H. 1035 in words, while the copy gives A.H. 1045 in figure.

The miscellaneous record from Andhra Pradesh, mostly comprise epitaphs, all from Hyderabad, belonging to persons of different walks of life who died between A.H. 1012 (A.D. 1604) and A.H. 1230 (1815 A.D.). Among these, No. D 37 recording the death of 'Alī Aqā, son of Hamza Baig, is quite interesting in that he is stated to have lost his life "during the war of the kings". Unfortunately no further details are given, but it may be reasonably inferred that the battle referred to might have taken place in the course of the first siege of Golconda by Prince Aurangzeb (*'Amal-i-Sālikh*, Vol. III, pp. 221-26).

The miscellaneous inscriptions from Gujarat are all from Ahmadabad. No. D 179 appearing on the tomb of the saint Shah 'Ālam is a published inscription, but the chronogram having been wrongly read, its date was worked out to A.H. 884 (*Muslim Monuments of Ahmedabad*, p. 64), while in fact it is A.H. 938 (1531-32 A.D.). Also Mustafasar mentioned in the text was not a cistern as stated but it was the name given to a large tank which may be seen even to-day near the tomb of the saint. No. D 149, from a mosque, is another published record, which is interesting in that it quotes the full genealogy given in thirty steps (not fully read in *ibid.*, pp. 81-82) of its builder, Malik Shaikh Jalāl, right up to the first caliph Hadrat Abū Bakr. The genealogy shows that the said Malik belonged to the famous Abū Rājā family of Gujarat, and also that Malik Faḍlullāh bin Ahmad Abū Rājā mentioned in two inscriptions (*Ep. In. Ar. Per. Sup.*, 1953 and 1954, p. 511; *ibid.* 1955 and 1956, p. 92), was his ancestor. In No. D 102, the sobriquet of the scribe Dost Muhammad is Sakhar (or Sakhar in Sind?) and not Shukar (*ibid.*, pp. 83-84). Quite important, however, among these records and also a new one, is No. 1311; it bears no date, but is assignable on paleographical grounds to about the 15th century. It is an extremely interesting record as it marks the only inscribed grave in the Kings' Tombs—Badshah-kā Hazira—at Ahmadabad. It furnishes the hitherto unrecorded information that

the grave, which is situated in the eastern corridor of the said Kings' Tombs and on which it is inscribed, belongs to one Nūr Šabāh. The prefix to the name which is a little indistinct, can be read as Bā'i as well as Bhā'i. It is difficult to say which of the two is correct but the name Nūr Šabāh sounds more like a lady's name, and moreover, the use of the term Bhā'i was very uncommon, particularly in written documents. But then how did it happen that the lady was interred in the Kings' Tombs, when there was a separate enclosure called Queens' Tombs—Rānī-kā Ḥazira—nearby, and secondly the grave, from the conventional symbol of a pen-casket appearing on the top of it, appears to be a male grave. In any case, the person concerned was connected with the royal family, and as such the inscription is quite important.

The date given in figure in No. D 110 was wrongly read as A.H. 1049 (*ibid.*, p. 67) instead of A.H. 1059. The epithet of the builder in No. D 111 is not *Dhūnāmī*, meaning 'renowned' (*Cf. ibid.*, p. 66), but *Dhūtānī* which means that the builder was from *Dhūtāna*, an Arabic form of *Jhotānā*, a town in Mehsana district in North Gujarat. The person, referred to in No. D 151, merely as a "wonderful pearl of the ocean of bounty", cannot be Sardār Khān, the wellknown Mughal governor, on whose tomb it is written, as he had expired in A.H. 1124 (1712-13 A.D.), while the Khān had died almost a quarter of a century earlier (*Mir'āt-i-Aḥmadī*, Vol. I, p. 306).

Nos. D 180-82 have been so far described as one long Persian inscription in praise of the saint but it does not contain any historical importance (*ibid.*, p. 65, f.n. 3). As a matter of fact, they constitute three independent records, of which No. D 180 is again an important document from which we now know for the first time the date of the construction, as well as the name of the builder, of the marble railing around the sarcophagus containing the remains of the saint Shāh 'Ālam. The builder Sayyid 'Abdu'sh-Shakūr was the Sajjada-Nashīn (i.e. spiritual successor) of the saintly establishment at that time (*Mir'āt-i-Aḥmadī*, Supplement, Baroda, 1930, p. 46). The other, No. D 181, comprises a panegyric in Persian in praise of the saint whose name Muḥammad and *alias* Manjhan Shāh occur therein. Though the name of the poet is not contained in the text, according to literary sources, the verses were composed by a contemporary disciple of the saint (d. A.H. 880), Allāh Diyā by name, whose *nom-de-plume* was Sharaf-i-Jahān (*Nawā-i-Adab*, Bombay, Vol. 5, No. 4, October-December 1954, p. 32). The third record, No. D 182, merely records more than a hundred epithets by which the saint was known as also his popular name Manjhla Shāh, a variant of Manjhan Shāh.

The majority of the miscellaneous inscriptions from Jammu and Kashmir are epitaphs, all from Srinagar, of men of different stations and vocations, ranging in their dates from A.H. 859 onwards. Of them, No. D 216 bears the date 'year 66 of the Kashmiri Era' which is quite interesting. In no book at our disposal, we have been able to trace any reference to this Era. Unfortunately, its Hijra equivalent is not given. In No. D 220, however, both the Kashmiri Era, namely 75 and its Hijra equivalent A.H. 904 are given. But it is difficult to say, for want of further data, as to when the Era started, particularly since it is not known if the Era represented Solar or Lunar reckoning. If it were according to the Lunar reckoning, it should have been initiated in A.H. 829 or so which does not appear as a date of any outstanding event in Kashmir history, as known to us. Very likely, it was according to the Solar reckoning, in which case it must have been initiated by Zainu'l-'Ābidīn, the most enlightened of the Kashmir Sultāns. But the chronology of the Kashmir Sultāns being not very clear, it is not possible to say anything definite. In any case, these two inscriptions have provided new information about the currency of the Kashmiri Era at least for about a century if not more. No. D 223, recording the date of the Kashmir chief Mirza Haidar Gorkān, has been noticed more than once, and the date of his martyrdom afforded by a chronogram—*qaḍā-i-ilāhī*—has been taken by all (*Ṣūfi*, *op. cit.*, p. 207; etc.) to be A.H. 958 (1551 A.D.), which is incidentally given in historical works also (*Akbar Nāma*, Vol. II, p. 199), but according to our calculation the chronogram yields A.H. 957. This earlier date is also supported by No. D 224, which was set up at the instance of Mr. William Moorcroft, a Veterinary Surgeon and traveller in the employ of the East India Company, and which gives a brief account of Mirzā Haider's activities and conquest of

Kashmir. Incidentally, this later inscription does not refer to the reparation of the grave of Mirzā Haidar as is generally believed (Sūfi, op. cit., p. 208), but it merely mentions the setting up of the tablet. No. D 225 is an epitaph of Malik Ḥabīb who is not to be confused with Sultān Ḥabīb, king of Kashmir who is stated to have died a few days later. A metrical epitaph, No. D 222, furnishes an interesting piece of information that one Muhammad Ṣāliḥ was killed in a night assault in A.H. 983 (1585-86 A.D.) after having displayed great feats of valour. Unfortunately, no details are given.

Of the miscellaneous inscriptions of Uttar Pradesh, No. D 266, from Kairāna records the construction of a mosque by a lady named Ṣāhib Sultān and also registers the endowment made by her of some income for meeting the various expenses in connection with the maintenance of the mosque. This was in A.H. 1027 (1617-18 A.D.) and not in A.H. 1051 (Cf. *District Gazetteer* p. 268). The lady is stated to have been a mother of Shaikh Fuḍail (and not Shaikh Muḥammad Faẓal as stated in *ibid.*), who appears to have been identical with an Arabic scholar of the reign of Akbar (Badā'uni, *Muntakhabu't Tawārikh*, Vol. III, p. 264). The income endowed included that from a well which was situated in the village Muhammadpur by which perhaps the present village of Shamli in the same district is intended, for we are told that the original name of Shamli town was Muhammadpur-Zunnārdār until about 1707 A.D. (*District Gazetteer*, p. 314).

A.—COPPER PLATES, 1967-68

Sl. No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
ANDHRA						
EAST GODAVARI DISTRICT						
RAMACHANDRAPURAM TALUK						
1	Pinapalli.—Plates in the possession of Shri Musunuri Sambasivarama Murti.	Reddi chief of Rajahmundry.	Allāda Vēma	Saka 1346 (<i>Rasa-abdhi-viśva</i>). Krō-dhin, Kārttika, ba. 15. Monday=1424 A.D., November 21, f.d.t. 29.	Sanskrit, Telugu	Records the grant of the village Pinapanala by the chief after whom the village was renamed as Allāda-Vēmabhn-pavaram, to his minister Śrigiri of Harita-gotra who is said to have undergone the <i>agni-dīpa</i> (i.e., fire ordeal) to prove that he and his <i>vargae</i> were not guilty of <i>svāmī-drōha</i> . The genealogies of the chief and of Śrigiri are given. Published in <i>Bhārati</i> , February 1967, pp. 19 ff., and Plates.
ASSAM						
DARRANG DISTRICT						
2	Dekarchuk (P.O. Jamuguri)—Copper-plate in the possession of Shri Mahendra Bhatṭacharjee, received through Shri J. N. Phukan, Gauhati University, Gauhati.	Ahōm	Chāo-phā Shū-tān (Svargadēv Siva-simha).	Lāk-nī (i.e., Ahōm-era) Kātsāu=1714-15 A.D.	Ahōm	States that Chāo-phā Shū-khung (i.e., Svargadēv Rudra-simha), the father of the king, granted in Lāk-nī Tao-chau (1697-98) 2 <i>gōts</i> of men or <i>paiks</i> to one brāhmaṇa Bāgish Bhaṭṭachāryya of Kaliabar (Ahōm: <i>Tung-rung-dām</i>), on the occasion of the dedication of <i>nām Khām Lung</i> (i.e., the Big Tank) at Ohēmun (i.e., Rangpur), and (owing probably to the fact that the grant somehow went into desuetude) on being informed by Bhaṭṭachāryya's son Raghu (or Raghunandan), the king, in honour of his father's words, granted 2 <i>gōts</i> of men (names given) to Raghunandan. Mentions the two tribes, <i>Barua</i> of the <i>Bar Chūmchū-ring</i> family and <i>Kataki</i> of the <i>Bar Bailong</i> family. (Remarks given by Shri Phukan).
GUJARAT						
AHMADABAD DISTRICT						
AHMADABAD TAHSIL						
3	Ahmadabad.—Copper-plates from Shri J. M. Nanavati, Director of Archaeology, Gujarat State. Findspot: Sharmishta lake in Vadanagar, Mehsana District, Gujarat State, No. 1.	Maitraka	Ślāditya IV	Date lost	Sanskrit, Western variety of Southern	Mostly corroded. Seems to record a grant of a village to a Chāturvidyāsāmānya brāhmaṇa (name lost), who was a Chhandōga-sabrahmachāri and belonged to the Sāmkritya-sagōtra. The <i>Dūtaka</i> was Vatripadhā and the writer was <i>Balādhikṛita</i> Gillaka, son of <i>Mahābalādhikṛita</i> Buddhābhāṭa. Other details are lost.
4	Do. No. 2	Do.	Ślāditya V	Do.	Do.	Partly corroded. Records a gift of two villages Mandiyapadra, situated in Vatapura-12 in Surāṣṭra and Pippalāvi, connected with Uchchānagara in Lāṭadēsa to <i>Bhaṭṭa</i> Mahēśvara-datta, son of <i>Bhaṭṭa</i> Skandadatta of Sāmkritya-sagōtra and a Chhandōga-sabrahmachāri, a resident of Ānandapura.

A.—COPPER PLATES, 1967-68—concl'd.

16

INDIAN EPIGRAPHY

Sl. No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
MADRAS						
5	Madras. —Impression of a stray copper-plate received from Shri R. Nagaswamy, Director of Archaeology, Madras State.	Vijayanagara	....	....	Sanskrit, Nandināgarī	Only the first plate containing nine introductory verses giving the genealogy of the Āravidu dynasty from Tāta Pinnama down to Bukka is available. In characters of the 16th century.
6	Copper-plates in the Government Museum. Impressions through Dr. K. V. Ramesh, Mysore. No. 1 (Museum Acc. No. 151/64).	....	....	Śaka 148 [..], Chitrabhānu Aippaśi [7]	Tamil . . .	Spurious. Seems to record grants to the deities Tāntōṇṇiy-śivaraṇ-choḷśivaraṇ and Anandavallī of ammai and mentions Chōḷagambhira-vaḷaṇaḍu.
7	Do. No. 2. (Museum Acc. No. 149/64)	....	Mallikachohirāya Mahārāyar . . .	Śaka 140 [..], Kāṇḍana, Avani 7.	Do. . . .	Do. Seems to record the grant of <i>Kāṇiyāchi</i> rights to certain individuals (names given) and mentions Chōḷagambhira-vaḷaṇaḍu <i>alias</i> Kōpāḍu and its subdivision Pīṇmalaiśūḷ-nda Pōṇṇamarāpati-nāḍu.
8	Do. No. 3. (Museum Acc. No. 150/64)	....	....	Śaka 148 [..], Chitrabhānu, Aippaśi 3.	Do. . . .	Do. Seems to record grants to various temples. The same division and sub-division as in No. 7 above are mentioned.
MAHARASHTRA						
NAGPUR DISTRICT						
NAGPUR TAHSIL						
9	Nagpur. —Copper-plate set now deposited in the Central Museum, but formerly in the possession of Dr. V. B. Kolte, Vice Chancellor, Nagpur University, Nagpur. Impressions through Dr. K. V. Ramesh. Findspot: Panūl, Bhandara Taluk, Bhandara District, Maharashtra.	Vākāṭaka	Pravarasēna II	Regnal year 32, Jyēṣṭha ba. 3	Sanskrit, Box-headed	Issued from Pravarapura. Contains the usual royal genealogy and records the grant of 50 <i>niyartanas</i> of land in Achalapuka (Achalapura ?), a holy place situated in Krishnālēsālī-kataka, to Durggārya who was a Bahvrik and who belonged to the Aupamanyava-sagōtra. The charter was written by <i>Sēnāpatī</i> Mādhabha.
MYSORE						
MYSORE DISTRICT						
10	Mysore. —Copper-plate set in the possession of an Agriculturist. Through Dr. G. Marulasiddaiah, Director, Oriental Research Institute, Mysore. Findspot: Not Known.	Western Ganga	Vishnugōpa	Śaka 211, Ananda, Vaiśākha śu. 11, Friday, Purnarvasu	Sanskrit and Kannada (corrupt), Kannada	Spurious. Contains a genealogy of the ruling family. Purports to record the grant, by the king who is stated to be suling from Talavanapura, of the village of Akkiyūru in Eḍonādu-vishaya as <i>baḷgaṭchu</i> to Nārāṇa-gāvūnda, as a mark of appreciation for some valiant act of his, when Nārāṇa-bhaṭṭa, son of Mādhaba-bhaṭṭa, was engaged in the battle at the fort of Pōḷichettu. In characters of about the 10th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
ANDHRA PRADESH CUDDAPAH DISTRICT RAYACHOTI TALUK						
1	Diguva-Abbavaram.—Stone set up in the courtyard of the Abbēvara Temple.	Ruler of Kalukāḍa	Rāyidēva mahārāja .	Saka 1154, Vijaya, Vaiśākha śu. 2, Sunday. Irregular.	Telugu . . .	Records the grant of the village of Gaṅgasamudram for the <i>amṛabhoḡa</i> and <i>raṅgabhoḡa</i> services to god Abbēvara of Abbavaram by the king ruling from his capital Andapuram in Marujavādi-7000.
2	Same slab . . . . .	....	....	Sāryari, Vaikāśi .	Tamil . . .	Records the <i>kshētra-vibhaṅga-madhyaṣṭham</i> (i.e. land settlement) by the <i>Mahājanas</i> of Appāpuram (Abbāpuram) in respect of 100 units of land (<i>kshētram</i>) given to Charan-āchāriyār who effected the renovations, obviously in the temple. In characters of the 13th century.
3	Another broken slab in the same place .	Ruler of Kalukāḍa .	Sōmidēva . . . . .	....	Telugu . . .	Fragmentary and damaged. Seems to record a gift of land in Gaṅgasamudram by the king.
4	Nandi-pillar lying behind the Lakshmi-nārāyaṇa temple.	Vijayanagara .	....	....	Kannāḍa . . .	Records the grant of the village Abbarura renamed as Triyambakapura by Hariyamaṇḍēya, son of Vira Virupamaṇḍēya for the merit and with the approval of Triyambakadēvarāyayundayar to god Triyambakadēva for food offerings. The grant village was situated in Vaṅgimaduru in Marujavādi-7000. In characters of the 14th century.
5	Idigapalle.—(hamlet of Viraballe). Broken slab near a well.	Do. . . .	Sadāśiva	Saka 1467, Vṛṣabha-kṛit, Kārtika śu. 12.	Telugu . . .	Damaged. Seems to record the grant of the village Viraballe to Chilkamāchārya by Venkaṭapa-nāyaka, son of Venkaṭādi-nāyaka.
6	Pāta-Rāyachōti.—North base of the Agastyaēvara temple.	Chōla	Kulottunga . . . . .	....	Tamil . . .	Badly damaged. Seems to record some gift.
7	South and East base tiers of the above temple.	Do. . . .	[Do.]	Year 24 . . .	Do. . . .	Begins with the introduction <i>Puḡalṁmāduvīlaṅga</i> . Seems to record a gift of 300 <i>kūḷi</i> of land for services to god Agattisvaram-udaiyār by a person whose name is lost.
8	Slab paved at the entrance into the same temple.	....	....	Nandana. Jyēsthā śu. 4, Tuesday.	Telugu . . .	Records the obeisance of Raṅgapa, son of Gōparāju Kastūri to god Agastēvara. In late characters.
9	Slab fixed in the Nandi-mandapa of the above temple.	....	....	Saka 134, Śrāvana śu. 14, Wednesday.	Sanskrit, Telugu .	Purport not clear. In characters of the 16th century.
10	Peddidiḍu.—Slab in the field of Sibyaḷa Chōṭana Lakshmana.	....	....	....	Telugu . . .	Records the death of certain heroes including Vallavula Sarabana, Chāṭṭana, son of Salki Nārāyaṇa, etc. Mentions Bira [chō] jaggeṅge. In characters of about the 10th century.
11	Broken slab in the same field .	....	....	....	Do. . . .	Broken. Mentions Vaidumba-mahā[rāja]. Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

18

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA PRADESH—<i>concl'd.</i> CUDDAPAH DISTRICT—<i>concl'd.</i> RAYACHOTI TALUK—<i>concl'd.</i>					
12	Rāyachōṭi.—East <i>gōpura</i> of the Virabhadraśvāmī temple. Inner side facing the west.	Vijayanagara	Saśāśiva	Saka 1447, Kālayukti.	Telugu	Damaged. Seems to record the gift of land for food offerings to god Virāśvara of Rāchavidu for the merit of Mahāmaṇḍalāśvara Olēṭi Vengalāṭaju Rāgapatīraju and Rāyaparaju Vemgaṭaraju by a person whose name is not traceable.
13	Base of the <i>gōpura</i> . Do.	....	....	Śobhakṛit, Aśāḍha ba. 30.	Do.	Incomplete. Stops short with the title <i>Srimanu-mahā nāyamkarāchāryū</i> . In characters of the 16th century.
14	Pillar to the left of the <i>dvarapālaka</i> image in the same temple.	....	....	Bhāva, Āśvija ba. 30	Do.	Damaged. Seems to record a gift to Rācha Virabhadraśvā by Nāḍinḍla. Do.
15	Wall to the right of the <i>dvarapālaka</i> image.	....	....	....	Do.	Do. Seems to record a gift to Virabhadraśvā of Rāchavidu by Dugaraju Timmappa at the instance of Śivaraju for the merit of Guravaraju-Dugasīngaraju. Do.
16	Vandāḍi.—Slab lying on the side of a field near the Māṇḍavya river.	Vaidumba	Gaṇḍa-triṇētra	....	Do.	Seems to record a gift of the village Vēṭṭiyūru by the king in memory of Kalige-triṇētra, who fought and died in Poḍanrūru in Rēṇāṇḍu. It also mentions <i>Sēnāpaṭi</i> Viramālāṭja. In characters of the 9th century.
17	Another slab at the same place	Do.	Biruda-triṇētra	....	Do.	Damaged. Refers to the ruler of Kalumaja and to some fight. An elaborate panel below contains a hero holding a massive sword on horseback facing another on an elephant with raised trunk and being goaded forward by the rider with an <i>ankusa</i> . In between the horse and the elephant is depicted a man with a massive sword in his right hand and a heavy shield in his left. Do.
18	Broken slab lying under the tree at the same place.	....	....	....	Do.	Fragmentary and damaged. Mentions Chohithāśvarakālu and seems to refer to the setting up of this memorial slab. Contains a panel depicting a warrior with a sword in the right hand and shield in the left attacking another who is in the act of surrendering. A third warrior lies fallen on the foreground. In characters of about the 10th century.
19	Vaṅgimala—(Diguva Rāchapalle).—Slab in the compound of the Āyamāmbā temple.	Vijayanagara	Dēvarāja II	Saka 1367, Krodhana Vaiśāḥa su. 10, Thursday. Irregular.	Do.	Records the construction of <i>Rāngamaṇḍapa</i> in front of the Ārimāmbikā shrine at Vaṅgimaḍla situated in the land of Udayagiri-Marjjiṇvāda in Penugonda, by Tirumalāśvara, son of Bhairapa-nāyaka, who is described as <i>Avadambharābharaṇa</i> and bears among others the epithet <i>Kalikāṭaka-puravarādhīśvara</i> .

20	Broken slab in the same place	....	....	....	Kannada	Fragmentary and damaged. Seems to record a <i>sarvamānya</i> gift of land. In characters of the 14th century.
21	Viraballe.—Broken slab fixed as a step into the Siva-Vishnu temple.	....	....	....	Telugu	Fragmentary. Purport not clear. In characters of the 10th century.
GUNTUR DISTRICT						
PALNAD TALUK						
22	Nagarjunikonda.—Broken sculptured slab used as a step into a well in site No. 57 of sector N III. Impressions from the Technical Assistant, Office of the Junior Keeper of Museums, Archaeological Museum, Nagarjunikonda.	Ikshvāku	[Vira]purisadata	Year 24, divasa 7	Prakrit, Brāhmi	Partly worn out and fragmentary. Seems to record the setting up of a <i>paṭima</i> (i.e. the sculptured slab). Contains the expression <i>Śrīpavādhīpāṭa</i> and <i>Bayusa</i> in line 7. In characters of about the 3rd century A.D.
DELHI						
23	New Delhi.—Photograph of an inscription from the Director General's office; through Dr. G. S. Gai. Find-spot: Besnagar, Vidisha District, M.P.	....	....	....	Sanskrit, Nailheaded	Fragmentary. Purport not clear. Reads <i>Punyasya</i> in line 2. In characters of about the 6th century A.D.
GOA						
SALSETTE TALUK						
24	Chandor.—Stone slab in the village. Impression received from Dr. Grith V. Mitterwallner, Margao.	....	....	....	Kannada	Bilingual. Records the death of a hero (name lost) in a battle. In characters of about the 10th century.
25	Engraved below the above. Do.	....	....	....	Sanskrit, Nāgarī	Do. Another version of No. 24 above. Do.
26	Kākōḍa.—Stone slab in the centre of the village, at the site of an ancient temple between the present shrines of Bēṭā and Bāumkā. Do.	....	....	....	Kannada	Do. Seems to refer to the self-immolation of <i>Tajāra Nīmyatayya</i> and mentions his son <i>Gaṇḍayya</i> . In characters of about the 11th century.
27	Engraved below the above. Do.	....	....	....	Sanskrit, Nāgarī	Do. Badly worn out. Seems to be another version of No. 26 above.
TISVADI TALUK						
28	Velha Goa.—Photographs of stone inscriptions kept in the St. Cathedral. No. 1.	....	....	1531 A.D., May 23	Portuguese, Roman	Records that Fr. Andre Frz. Chaplain of His Majesty, who was Treasurer-mor of Santa Se Primacial, Vicar General and Provizor of Archbishop of Goa died on the date given.*
29	Do. No. 2	....	....	1540 A.D., April 5	Do.	Records that Dom Garcia de Noronha, Viceroy of India, who died in the city of Goa on the date quoted, lies here.

* This and the following numbers upto No. 74 were transcribed and their gist in English supplied by Dr. V. T. Gune, Keeper of Records, National Archives of India, Panjim, Goa.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GOA— <i>contd.</i> TISVADI TALUK— <i>contd.</i> Velha Goa— <i>contd.</i>					
30	Photographs of stone inscriptions kept in the Se Cathedral, No. 3	....	....	1553 A.D., February	Portuguese, Roman	Records that this is the grave of Dom João de Albuquerque, first Bishop of entire India.
31	Do. No. 4 . . . . .	....	....	1559 A.D., March 11	Do.	Records that Luis de Braga Girão who passed away on the given date, lies here.
32	Do. No. 5 . . . . .	....	....	1571 A.D., April 29	Do.	Records that Dom George Themudo, the first Bishop of Cochin and the second Archbishop of Goa, who died on the date quoted, lies here.
33	Do. No. 6 . . . . .	....	....	155[.] A.D., December 23.	Do.	Partly worn out. Records that Vitoria de Lima and her husband, lie here.
34	Do. No. 7 . . . . .	....	....	1620 A.D., May 27	Do.	Records that it is the sepulchre of Manuel de Moraes Capico, a nobleman of Majestic House, Commander of Christ Order and the Governor of Villa de Sao Seris, who died on the day of "Provedor of St. Casa da Misericordia" which fell on the date quoted.
35	Do. No. 8 . . . . .	....	....	1634 A.D., July 28	Do.	Records that S. Francisco Frainaivral of Villa Vicosa, WCO, who had been Conego of this Primacial of Goa, elected on 4th March 1620, Illustrious and Rev. Fr. Christovan of Lisboa of Boa Memoria Archbishop of Holy Church, passed away on the given date.
36	Do. No. 9 . . . . .	....	....	654 AD., May 8 (the digit for 1000 has not been engraved.)	Do.	Records that it is the sepulchre of Dona Leoner, second wife of Freo. de Mello de Castro, Governor who had been "Estado da India."
37	Do. No. 10 . . . . .	....	....	....	Do.	Records that it is the grave of Mrs. Leoner, wife of Francisco de Mello de Castro who was the administrator of Chapel.
38	Do. No. 11 . . . . .	....	....	....	Do.	Incomplete. States that Dom Fr. Christovam da Silveira Religious Agustinho from Ilha Terceira XII Archbishop Metropolitan of Goa Primaz, lies here.
39	Do. No. 12 . . . . .	....	....	....	Do.	States that Luis Soares de Goes, lies here.
40	Stone slabs kept in the Se Cathedral, No. 1.	....	....	1647 A.D., March 6.	Do.	Records that Diogo Rasquinho, who died on the given date, lies in this grave with his wife and children.

41	Do. No. 2	.....	.....	1684 A.D., January 31.	Do.	Records that this tomb is of Dom Melo de Souza de Menezes, Archbishop of Goa, who had been elected by this Archbishopric at the age of 39 years and who took the investiture on 20th September, 1661 and died on the given date.
42	Do. No. 3	.....	.....	1714 A.D., February 17.	Do.	Records that this is the grave of João de Lemos Valle of the Council of State and Provedor-mor who died on the date quoted.
43	Do. No. 4	.....	.....	1781 A.D., April 28	Do.	Records that this is the grave of Eribo Antonio Fragozede Barros, native of Alcaçovas, belonging to the Council of Majesty and General Office, the Canon in Basílica of Santa Maria and General Inquisitor in the Inquisition at Goa which was reestablished in 1778, who arrived at Goa on 22nd May 1779 and died on the given date.
44	Do. No. 5	.....	.....	.....	Do.	States that this grave is of Diogo Lopes Pacheco, carrier of horses, and of his wife and children.
45	Do. No. 6	.....	.....	.....	Do.	Records that it is the grave of Marcos Alvares, Chaplain of the Holy See, who became Chanter after 55 years of service and died at the age of 133.
46	Do. No. 7	.....	.....	.....	Do.	States that Rui Dias da Silveira, son of Diogo Gonzalves Silveira, the resident of Evora, lies here.
47	Photographs of stone inscriptions from the Convent of Francis de Assisi, No. 1.	.....	.....	1543 A.D., November 7.	Do.	Records that this is the grave of Guilherme de Bruges, Commander of the Fortress of Goa, who died on the given date.
48	Do. No. 2	.....	.....	1544 A.D.	Do.	Worn out. States that this is the grave of Jorge, a nobleman of Majesty.
49	Do. No. 3	.....	.....	1547 A.D.	Do.	Records that this is the grave of Manoel Frz. who died on the given date, and of his wife, his father-in-law, João Alvares and his mother-in-law.
50	Do. No. 4	.....	.....	1555 A.D., May 15	Do.	Records that this is the grave of João de Patrao of Ribeira de Sa, who died in the city of Goa on the date quoted and of his wife and heirs.
51	Do. No. 5	.....	.....	1562 A.D., May 20	Do.	States that this is the grave of Gonçalo Fernandes, who died in Goa on the date quoted, and of his heirs.
52	Do. No. 6	.....	.....	1579 A.D., September 2.	Do.	Records that this is the sepulchre of Valentim do Prado, a nobleman, who died on the given date, and of his wife Isabel Botelha and heirs.
53	Do. No. 7	.....	.....	158[.] A.D., August 24.	Do.	Partly worn out. States that this is the grave of Jordão de Moura, who died on the given date, and of his wife Isabel da Fonseca and heirs.
54	Do. No. 8	.....	.....	593 A.D., September 8 (the digit for 1000 has not been engraved).	Do.	States that here lie the bones of Father Dias de Carvalho Almada, who died on the date quoted. Also states that the chapel belongs to him and his heirs.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	GOA—<i>concl.</i>					
	TISVADI TALUK—<i>concl.</i>					
	Velha Goa—<i>concl.</i>					
55	Photographs of stone inscriptions from the Convent of Francis de Assissi, No 9	....	....	1677 A.D., December 28.	Portuguese, Roman	Records that this is the grave of Manuel Tales of the Padri São Francisco community, who died on the given date and of his wife Dona Maria Nobre.
56	Do. No. 10	....	....	....	Do. . . .	Records that it is the grave of Diogo Carvalho, the nobleman of Majesty and of his heirs.
57	Photographs of stone slabs paved into the floor of the Rosary Church. No. 1.	....	....	1544 A.D., June	Do. . . .	States that it is the grave of Francisco Mendonça, son of Furtado and Dona Violante de Sousa, who died on the given date in the city of Goa.
58	Do. No. 2	....	....	1548 A.D., August 6	Do. . . .	Records that here lies Dona Violante de Reboreda, wife of Dom Tristão Momroi, who died on the date quoted.
59	Do. No. 3	....	....	1548 A.D.	Do. . . .	Records that Erina Rodrigues, wife of Christavao Rodrigues died in the given year.
60	Do. No. 4	....	....	1556 A.D., November 25.	Do. . . .	States that this is the grave of Francisco Barreto, who died on the date quoted, and of his wife and heirs.
61	Do. No. 5	....	....	1560 A.D., August	Do. . . .	Records that this is the grave of Ines Fra., wife of Vasco Fiz de Faria, who died on the given date.
62	Do. No. 6	....	....	1564 A.D., October	Do. . . .	Records that this is the grave of Silvestro Rebolo, who died on the given date, and of his heirs.
63	Do. No. 7	....	....	1568 A.D., May 22	Do. . . .	States that this is the grave of Antonia da Costa, wife of João Bariga, who died on the given date.
64	Do. No. 8	....	....	1575 A.D.	Do. . . .	States that this is the grave of Antonio Rebolo, who died in the given year.
65	Do. No. 9	....	....	1591 A.D., September 23.	Do. . . .	Records that this is the grave of Antonio Delgado de Brito, a nobleman, who died on the given date, at the age of 75, and of his wife and heirs.
66	Do. No. 10	....	....	1602 A.D., December 28.	Do. . . .	States that Simon Madeira, wife of Mamel de Silva, who died on the given date, lies in this grave along with her heirs.
67	Do. No. 11	....	....	1635 A.D., March 12	Do. . . .	States that this is the grave of Baltazar Alvares, who died on the given date, and of his wife Gracia Lopes and heirs.

68	Do. No. 12 . . . . .	....	....	1660 A.D., March 4	Do.	States that this is the grave of Francisco Moniz de Carvalho who died on the given date and of his heirs.
69	Do. No. 13 . . . . .	....	....	1670 A.D., December 4.	Do.	States that this is the grave of Simão Falcão, who died on the given date, and of his heirs.
70	Do. No. 14 . . . . .	....	....	1671 A.D., April 16	Do.	Records that this is the grave of Inácia Costa Talles, widow of Manuel Falcão Souto Maior, who died on the given date.
71	Stoneslab displayed in the Archaeological Museum.	....	....	1560 A.D., November 11.	Do.	Records that this is the grave of Dom Diego de Noronha, the first Captain of Daman.
72	Stone slab lying outside the Archaeological Museum.	....	....	....	Do.	Records that it is the grave of Dom Philip de Sousa who belonged to the company of S. Tiago and was the noble of Majesty and His Councilour Father and Holy Mari.
73	Stone pillar in front of the Bom Jesus Church.	....	....	1593 A.D.	Do.	Records that this is the grave of Dom Jeronimo Massarenhas, Captain of Cochín, Ormuz, etc., who built this Church as the gratuity to the Company of Jesus and who died in the year quoted.
74	Stone slab built into the wall of the same church.	....	....	1666 A.D.	Do.	Mentions the apostle St. Francisco Xavierio.
GUJARAT						
KUTCH DISTRICT						
BHUJ TAHSIL						
75	Bhuji.—Stone slab in the Kutch Museum. Photograph received from Shri D. K. Vaidya, Curator of the Museum. Find-spot: Dalatpur, Lakhpat Taluk, Kutch District.	[Kshatrapa?]	Vasishthipu[tra] . . . . .	....	Mixed dialect, Brāhmī.	Partly damaged. Seems to refer to some installation. Contains the words <i>Abhira</i> in line 8 and <i>Rahadēpa</i> in line 10. The date portion in line 4 is damaged. In characters of about the 4th century A.D.
MADHYA PRADESH						
DAMOH DISTRICT						
DAMOH TAHSIL						
76	Bāndakpur.— <i>Sati</i> stone built into the platform on the Jujhār road.	....	....	....	Local dialect, Nāgarī.	Damaged. Engraved carelessly. Seems to be a <i>sati</i> record. Mentions, one <i>Phakura</i> (name not clear) in line 5. In characters of about the 15th century.
77	Chōpadā.—Pedestal of a large standing Jain image inside the Jain temple of the Chaudharis.	[Pratihāra?]	Narasimhadēva	Vikrama....., Jyēshtha ba. 4.	Sanskrit, Nāgarī	Damaged. Records the obeisance of a person (name not clear) who was probably the son of <i>śrēshthi</i> Mālhapā, the son of <i>śrēshthi</i> Mahipati, the son of <i>śrēshthi</i> Dēvarāja(?) belonging to the Grahapati family. Cf. Hirral's List, second edition, p. 57, No. 102.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—<i>contd.</i> DAMOH DISTRICT—<i>contd.</i> DAMOH TAHSIL—<i>contd.</i> Chôpādā—<i>contd.</i>					
78	Stone slabs built into the wall to the right of the door of the above temple, No. 1.	Khalji of Malwa	Ghiyās Shah	Vikrama 1554, Bhādrapada, ba. 5 Monday—1498 A.D., August 6, f.d.t. 38. (The year was <i>Kārtikādi</i> and the month <i>Pārmimā</i>).	Sanskrit mixed with Local dialect, Nāgarī	Engraved carelessly and damaged badly. Refers to the rule of the king over Madangadhā-durga (i.e. Māpān) and to his subordinate (name not clear) as ruling over Gadhagiri-vishamadurga. Mentions the names of some Jainā pontiffs like Śrutakīrti, and of some <i>sāhas</i> like Bhikkhā. Also mentions Damadākapura (i.e. Damōh) in line 3. Do.
79	Do. No. 2	....	....	....	Local dialect, Nāgarī.	Carelessly engraved. Seems to record some renovation work probably by a certain Simhanāja. In characters of about the 16th century.
80	Damoh.—Sati-stone fixed near the fortress.	....	....	Vikrama 1575 (current), [Bhādrapada] su. 13, Saturday—1517 A.D., August 29. (The year was <i>Chaitrādi</i>).	Do.	Damaged badly. Details not clear.
81	Stone slab built into the <i>Sati-ki Maḡhiyā</i> in the Gwālī Mohallah.	....	....	Vikrama 1856, Māgha ba. 1.	Do.	Records the performance of <i>sati</i> by a lady (name not given) who was the wife of <i>Panś' sri</i> Pethairahā-ḡhākana.
82	Stone slab built inside the <i>Sati-ki Maḡhiyā</i> on a tank called <i>Kaidōm-ki Talaiyā</i>.	....	....	Vikrama 1853, Jyēshṭha ba. 5, Wednesday—1797 A.D., June 14. (The year was <i>Kārtikādi</i> and the month <i>Amāna</i>).	Do.	Records the performance of <i>sati</i> by a lady named Pruthī (?) who was the wife of Nandālāla.
83	Sati-stone fixed on the bank of the above tank.	....	....	Vikrama 1857, Jyēshṭha su. 10.	Do.	Damaged badly. Seems to record the performance of <i>sati</i> by a lady. Details not clear.
84	Sati-stone fixed in the Chainpura Mohallah.	....	....	Vikrama 1558, Pausa ba. 10, Friday. Irregular.	Do.	Engraved carelessly. Records the performance of <i>sati</i> by a lady named [Bhānu ?], the wife of Lashmana, son of Chhātiama Māḡungī(?).
85	Stone slab built inside the <i>Sati-ki Maḡhiyā</i> on the bank of the tank called <i>Phuṭ-rā-tāl</i>.	....	....	Vikrama 1732	Do.	Badly damaged. Seems to mention a certain <i>Paṇḍita</i> Raghu,

86	Front side of a rectangular pillar set up on the bank of the above tank.	....	....	(1) A.D. 1878-79 (2) A.D. 1879-80	English, Roman	States that <i>Phuṭērā</i> tank excavated at Damoh in Samvat 1394 was re-excavated on the 1st date and completed on the 2nd date at a cost of Rs. 18,977 out of which a sum of Rs. 16,020 was subscribed by the people of Damoh district. Gives also the names of those who subscribed Rs. 300 and upwards.
87	Broken sati-stone set up near the house of Sri Rama Jiwan in the Dādābhāi street.	....	....	....	Local dialect, Nāgarī	Fragmentary and damaged. Mentions a name like <i>Nṛivarma</i> . In characters of about the 16th century.
88	Hindōrā —Sati-stones kept near the gate of the Mukarvā-mandir. No. 1.	Mughal	Shāhjahān	Vikrama 1713, Phālguna śu. 6,...	Do.	Records the performance of <i>sati</i> by a lady (name not clear). A <i>Thākura</i> is also mentioned but his name is not clear. The name of Lashami, the <i>kāṭīgar</i> , is also mentioned.
89	Do. No. 2	Do.	Aurangzēb	Vikrama 1745, Bhādrapada ba. 2, Saturday=1688 A.D., September 1. (The year was <i>Chaitrādī</i> and the month <i>Amānta</i>).	Do.	Records the performance of <i>sati</i> by a lady named Rāmakuvarī when <i>Thākura</i> Amarasingha was the local chief.
90	Do. No. 3	Do.	Do.	Vikrama 1745, Āsvin ba. 14, Wednesday = 1688 A.D., September 12, f.d.t., 39. (The year was <i>Chaitrādī</i> and the month <i>Purnimānta</i>).	Do.	Records the performance of <i>sati</i> by a Brāhmaṇa lady named Dhamāvati, when <i>Thākura</i> Amarasingha was the local chief.
91	Do. No. 4	Khalī of Malwa	Ghiyās Shāh	Vikrama 1563, Vaiśākha śu. 2, Wednesday = 1507 A.D., April 14. (The year was <i>Kartikādī</i>).	Sanskrit mixed with Local dialect, Nāgarī	Damaged partly. Records the performance of <i>sati</i> by the wife (name not clear) of a person named Lashimana who was the son of <i>Dābē</i> (name not clear). The latter is stated to be the son of Nārāyaṇa. Mādaugaḥa-vishama-durga (i.e., Māṇḍu fort) is mentioned in line 2.
92	Do. No. 5	....	....	Vikrama 1762, Māgha [ba.] 30, [Friday]-1706 A.D., February 1, f.d.t., 24.	Local dialect, Nāgarī	Engraved carelessly. Records the performance of <i>sati</i> by a lady whose name appears to be Vilās and who was probably the wife of <i>Pam° śrī</i> [.....] Muni.
93	Do. No. 6	....	....	Vikrama 1[.]5[9], Phālguna śu. 8, Saturday.	Sanskrit mixed with Local dialect, Nāgarī	Damaged and carelessly engraved. Records the death of some one (name not clear). Other details are not clear. In characters of about the 17th century.
94	<i>Sati</i> stones built into the gate of the same temple. No. 1.	Mughal	Aurangzēb	....	Local dialect, Nāgarī	Badly damaged and carelessly engraved. Seems to mention <i>Mahārāja</i> Chhatrasā[la] in line 2. Details not clear.
95	Do. No. 2	Do.	Do.	Vikrama 1756, Māgha śu. [5].	Do.	Damaged. Seems to record the performance of <i>sati</i> by the wife of <i>Raya-śrī</i> <i>Thākura</i> Amarasingha and mentions the name of <i>Rāja</i> Chhatrasāla.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—<i>contd.</i>					
	DAMOH DISTRICT—<i>contd.</i>					
	DAMOH TAHSIL—<i>contd.</i>					
	Hindōriā—<i>contd.</i>					
96	<i>Sati</i> stone built into the platform near the Mukarvā-mandir.	Mughal . . .	Aurangzeb	Vikrama 1733, Saka 1599, Śrāvṇa ba. 10.	Local dialect, Nāgarī	Damaged and carelessly engraved. Mentions Amarasimha Mumhadēla (i.e. Bundēla) in line 6. Other details not clear.
97	<i>Sati</i> stone built into the platform called <i>Barējōn-kī Sati</i> .	Do. . . .	....	[Vikrama 1880, ba. 10, Wednesday].	Sanskrit mixed with Local dialect, Nāgarī.	Damaged and engraved carelessly. Details are not clear.
98	<i>Sati</i> stone built into a platform known as <i>Tamērōn-kī Sati</i>.	....	....	Vikrama 57 (the digits for 100 and 1000 are not engraved), Phālguna ba. 4.	Local dialect, Nāgarī	Indifferently engraved. Records the performance of <i>sati</i> by a lady probably named [Sōgā]. In late characters.
99	<i>Sati</i> stone built inside <i>Sati-kā Mandir</i> at a place called <i>Paṛā</i> .	Mahadēla Bundēla),	(i. e. Latkāna(?)	Vikrama 1872 (<i>Yugma-samudra-sarpa-vasudhā</i>), Saka 1737, Jyeshtha ba. 4, Saturday = 1815 A.D., May 27.	Sanskrit, Nāgarī	Records the performance of <i>sati</i> by the wife of Bātāyana, the son of the ruler.
100	Stone slab built into the wall of the step-well at a place called <i>Isvarāmanu</i>.	....	....	Vikrama 1062	Local dialect, Nāgarī.	Records that the step-well (<i>chōprā</i>) was caused to be built by a lady named Rādihā Bāi, an inhabitant of Barēpā at a cost of <i>Kalah(a) dāra</i> rupees 250 at the village Isarāman, and that <i>Pañ</i> Baladēva Tivāri of Hindōriā was entrusted with the work. The mason was Malaṣhā(khā)na.
101	Pedestal of a broken stone image lying at the same place.	....	....	....	Do. . . .	Reads: <i>Magaradhaja Jōṣī</i> 700. In characters of about the 13th century. Hiralal's List, second edition, p. 62, No. 117.
102	Jharōli. —Hero stone fixed into the <i>ghāt</i> of the tank called <i>Bhāvānī tāt</i>.	....	....	....	Do. . . .	Mentions a certain <i>Rāvaka</i> Sīdha[rāja] and his minister Jalha as well as a certain Kalhana. Details not clear. In characters of about the 11th century.
103	Stray stone slab kept in a place called <i>Dēv-kī Madhiyā</i> on the bank of the same tank.	....	....	....	Do. . . .	Purport not clear. Do.
104	<i>Sati</i> stone set up inside the same tank	....	....	Vikrama 1381, Mārgaśīrsha ba. [.]	Do. . . .	Damaged and carelessly engraved. Records the performance of <i>sati</i> in the village of Jaddauli (i.e. Jhōli) by Dūlā, the wife of K[ī]nā, son of Aṣṭā probably of the village of Kuḍḍumī.

105	Nōhaṭā. —Door-sill of the sanctum of the Siva temple <i>Maḡhā kū Mandir</i>.	....	....	....	Do. . . .	Reads : <i>Pyārēlāla Dūtārē tala Bāṇ[ḍalāla ?]</i> . In late characters.
106	Rōṇḍ. —Two <i>Sati</i> -stones lying loose near the Sakrighāṭ of the Sūnn river. No. 1.	....	....	Vikrama 1362, Phālguna ba. 3.	Do. . . .	Damaged and engraved carelessly. Seems to record the performance of <i>sati</i> by a lady. Details are not clear.
107	No. 2 . . . . .	....	....	Vikrama 13[7]5, Phālguna śu. 13.	Sanskrit, Nāgarī . .	Do. Seems to record the performance of <i>sati</i> at Arauḍī village (i.e. Rōṇḍ) by the daughter (name not clear) of a certain Ratanu.
108	<i>Sati</i> stone built near the gate of the house of Shri Nathu Singh.	Tughlaq . .	Muhammad	Vikrama 1383, Māgha śu. 9, Sunday=1327 A.D., February 1.	Sanskrit mixed with Local dialect, Nāgarī.	Damaged partly. Records the performance of <i>sati</i> at Arauḍīgrāma (i.e. Rōṇḍ), by the two wives of Narasinhadeva of the Pratihāra family, one of whom Dhanichā was the daughter of a Rāhāḍī-pati (lord of Rāhāḍī ?) and another was the daughter of <i>Pam°</i> Kēśava. The name of the subordinate ruler described as a <i>Mahāmālika</i> is not clear. Noticed in Hiralal's List, second edition, p. 59, No. 107.
109	Singhpur. — <i>Sati</i> stone set up in Munni-babbā street.	Khaljī of Malwa .	Ghiyās Shāh	Vikrama 1537 .	Local Nāgarī. dialect,	Records the performance of <i>sati</i> by a lady whose name is not clear. Other details are not clear.
110	Singrāmpur. —Stone slab built into the wall of the step-well near the Phalkō river.	Gōṇḍ	Chhatra Sāhi	Vikrama 1735 (current) Aśvādha ba. 11, [Friday]= 1677 A.D., June 15. (The year was <i>Chaitrādi</i> and the month <i>Pūrnimānta</i>).	Do. . . .	Records the construction of the step-well probably by Lachhami, at a cost of Rs. 200, when <i>Thākura</i> Madana was the local chief. The mason was Jaga Mani. Noticed in Hiralal's List, second edition, p. 63, No. 122.
111	Another stone slab built into the platform of Hanumānji inside the ruined fort called Singōrgarh.	[Pratihāra] . . .	Vāghadeva	Vikrama 1357, Mārgaśīrṣha śu. 11, Wednesday = 1306 A.D., November 23.	Sanskrit and Local dialect, Nāgarī.	Fragmentary and partly damaged. Purport not clear. Mentions Gajāsīnhadurga in line 2. Ibid., p. 55, No. 97.
112	Tharākā (now a deserted place) near Nayāgaon.— <i>Sati</i> stones near the Siva shrine on the bank of the Sūnn river. No. 1.	Gōṇḍ	Chhatrasāhi	Vikrama 1737, Śrāvaṇa ba. 6, Monday = 1681 A.D., June 27. (The year was <i>Kārtikādi</i> and the month <i>Pūrnimānta</i>).	Local Nāgarī. dialect,	Records the performance of <i>sati</i> by a lady named Janukī, wife of a person (name not clear), son of Dadha, when the local chief of Tharākā was <i>Thākura</i> Vasanta Rāi. Ibid., p. 61, No. 112.
113	Do. No. 2 . . . . .	....	....	.... śu. 5	Do. . . .	Badly damaged and worn out. Purport not clear. Mentions Tharākā-grāma in line 2 and a <i>Thākara</i> in line 3. In characters of the 17th century. Ibid.
114	Do. No. 3	Vikrama 1727, Māgha śu. 13, Friday = 1671 A.D., January 13.	Do. . . .	Records the performance of <i>sati</i> by the wife (name not clear) of a certain Kīṭpā Rāi. Ibid.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—<i>contd.</i> DAMOH DISTRICT—<i>concl.</i> DAMOH TAHSIL—<i>concl.</i> Tharrakā—<i>contd.</i>					
115	Tharrakā (now a deserted place) near Nagāgon.— <i>Sati</i> stones near the Siva shrine on the bank of the Sūna river. No. 4	Gond	Āmaṇadāsodēva	Vikrama 1570, Vriṣabha (wrong for Vikrama), Kārttika śu. 6, Thursday=1513 A.D., November 3.	Local Dialect Nāgarī	Seems to record the performance of <i>sati</i> by a lady named Chadā (Chandā), the wife of Parōshi Bhau, the eldest son of a Brāhmaṇa named Pamiḍu, and the installation of (an image) of Mahēsa (Mahēsa) and the construction of an orchard (<i>amarāṭ</i>) in the village Tharrakā (i.e. Tharrakā when <i>phakura</i> Mādhaudāsa was the chief of Jujhāra-ghāṭ. Mention is made of the Gaḍhagiri-vishṇuadurga (i.e. Singōgarh) in line 2. Engraved by the mason Chhīṭasi. Ibid.
116	Do. No. 5	Do.	Do.	Vikrama 1577, Jyēṣṭha śu. 11, Monday=1520 A.D., May 28. (The year was <i>Chaitradī</i>).	Do.	Badly damaged and carelessly engraved. Records the performance of <i>sati</i> by a lady. Details are not clear. Ibid.
	GIRD DISTRICT GWALIOR TAHSIL					
117	Gwalior.—Stones in the Museum. Impressions received from the Deputy Director of Archaeology and Museums, Government of Madhya Pradesh, Bhopal. No. 1. Findspot: Mandsaur, Mandsaur District.	Gupta	Kumārāgupta	(1) Mālava year 493, Sahasra śu. 13, Monday=1520 (2) [Mālava] year 529, Tapasya śu. 2.	Sanskrit, Southern	Published in <i>CIL.</i> , Vol. III, pp. 79 ff. and Plate No. XI.
118	Do. No. 2. Findspot: Tumain, Guna District.	Do.	[Do.]	Gupta 116	Do.	Fragmentary. Refers to one Ghaṭōtkachagupta and records the construction of a temple to a deity at Vatōdaka by a group of brothers, residents of Tumbavana (Tumain) of whom the names of five are preserved. Bhandarkar's List, No. 1289. Published in <i>Ep. Ind.</i> , Vol. XXVI, pp. 115 ff. and Plate. See also <i>JOR.</i> , Vol. XVII, p. 205.
119	Do. No. 3. Findspot: Mandsaur, Mandsaur District.	....	Narayaṇman	Mālava <i>alias</i> Kṛita 461, Varsha-ritu, Āvina śu. 5.	Do.	Do. Contains the description of a person named Satya, son of Varṇavridhī and Jayamitrā, perhaps belonging to the Gārgyana-saṅgha. Other details are lost. Published in <i>Ep. Ind.</i> , Vol. XII, pp. 320 ff. and plate (incomplete). Bhandarkar's List, No. 3.

2 DGA/71	120	Do. No. 4. Findspot : Dubkund , hivapuri District.	Kachchhapaghāta	Vikramasimha	Vikrama 1145, Bhādrapada śu. 3, Monday=1088 A.D., August 21. (The year was <i>Chaitrādi</i>).	Sanskrit, Nāgarī	Gives the genealogy of the king and records his grant of some tax, land, etc. in favour of a Jaina temple founded by <i>sādhu</i> Dāhada and others, in the town Chidambha. The record was composed by Vijayakṛṣṇi, son (i.e. disciple) of Śāntishāna. Written by Udayarāja and engraved by Tīlhaṇa. Published in <i>Ep. Ind.</i> , Vol. II, pp. 282 ff.; <i>Ibid.</i> , No. 151.
	121	Do. No. 5. Findspot : Amēra , Vidisha District.	Paramāra	Naravarman	Vikrama 1151, Āshāḍha śu. 7	Do.	Damaged. Records the construction of a tank by a Brāhmaṇa named Vikrama, son of Lakṣhmaṇarāja, and grandson of Stanbha, belonging to the Bhāradvāja-kula, at the cost of 2500 <i>tanḥakas</i> . Bhandarkar's List, No. 159. <i>Gwalior Rājya ke Abhilekh</i> , No. 57.
	122	Do. No. 6. Engraved on top of No. 121 above. Findspot : Do.	....	....	....	Local dialect, Nāgarī.	In two lines. Purport not clear. In characters of about the 11th century. <i>Gwalior Rājya ke Abhilekh</i> , No. 57.
	123	Do. No. 7. Findspot : Not known	....	....	....	Sanskrit, Nāgarī	Badly damaged. In 17 lines. Records the construction of a temple to god Hari. Other details are not clear. In characters of about the 10th century.
	124	Do. No. 8. Findspot : Not known	....	....	....	Do.	Fragmentary. 19 lines are preserved. Mentions Gōmagara in last but one line and <i>Kāṣyapa-gōtra</i> in last line. In characters of about the 12th century.
	GUNA DISTRICT MUNGAOLI TAHSIL						
	125	Halannur —Bāoḍī. Right side. Impressions from the Superintending Epigraphist, Persian and Arabic Inscriptions, Nagpur (Acc. No. 4278).	....	....	....	Nāgarī	Badly damaged and worn out. In late characters.
	126	Do. Left side. Do. (Acc. No. 4279)	[Khalji of Malwa]	Gayāsadīna (?) (Ghiyās-ud-Dīn)	Vikrama 1557, Jyēṣṭha śu. 5, Sunday, Punarvasu =1500 A.D., May 3. (The year was <i>Chaitrādi</i>).	Sanskrit, Nāgarī	Records that the step-well was caused to be made by a ruler named Hellana. Mentions Kumvarapāla, a younger brother of the ruler.
	127	Miana —Sēna bāoḍī. Right side. Do. (Acc. No. 4281).	Khalji of Malwa	Gayāsadīna (Ghiyās-ud-Dīn)	Vikrama 1551 (<i>Kartikādi</i> current), Śaka 1416, Raudra, Vaiśākha śu. 6, Friday, Punarvasu=1494 A.D., April 11.	Do.	Records that the step-well was caused to be made by an official named Lakṣmaṇa at Mayana-grāma. Also mentions the king's fondatory named Shēra Khāna and his brother Daujaḍi Khāna.
7	128	Do. Right side. Upper storey. Do. (Acc. No. 4282).	Do.	Do.	Vikrama 1551 (<i>Kartikādi</i> current), Śaka 1416, Vaiśākha śu. 9, Monday, Maghāḥ 1494 A.D. April 14.	Sanskrit (corrupt), Nāgarī.	Records that a platform and the step-well together with the garden attached to it were caused to be built by Lakṣmaṇa. Mentions Khāna Ajama Sēra Khāna Mudaphama as ruling over Chamḍarī-dēsa and Bhavanīdāsa, a <i>Gumāshīā</i> , as ruling over Māṇḍu and two other <i>parganās</i> . Also mentions a <i>Kayastha</i> named Nāgarāja.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—contd.

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—concl'd.					
	GUNA DISTRICT—concl'd.					
	MUNGAOLI TAHSIL—concl'd.					
	Miana—concl'd.					
129	Sēna <i>bohi</i> . Left side. Upper storey. Impressions from the Superintending Epigraphist, Persian and Arabic Inscriptions, Nagpur. (Acc. No. 4283).	....	....	Vikrama 1551 (<i>Kartikādi</i> current), Śaka 1416, Vaiśākha śu. 9, Monday, Maghā- 1494 A.D. April 14.	Sanskrit (corrupt), Nāgari.	Records the construction of the step-well together with an orchard by Lakshmana who was an officer-in-charge of the fort (<i>durgapāla</i>) at Māyāpura. Also mentions a certain Durjanasuludēva of the Dāngi community and a mason named Pīla who constructed the step-well.
	JABALPORE DISTRICT					
	Katni TAHSIL					
130	Patwara.—Stone slab. Impression received from Superintending Archaeologist, Central Circle, Archaeological Survey of India, Bhopal.	....	....	....	Sanskrit, Northern.	Reads: (1) <i>Nyastā yēna pūkaṣṭakā pavi</i> (probably, incomplete) (2) <i>Nyastā yēna pūna[ṣṭi]kā pa[vi]chalad- [ra]janga-kam[ni]ḥ-ṣ[ṭi]pari</i> . In characters of about the 7th century.
	RAIPUR DISTRICT					
	RAIPUR TAHSIL					
131	Raipur.—Stone slab in the M.G.M. Museum. Findspot: Tarāṅgā, Raipur District.	....	....	...	Sanskrit, Nāgari (ornamental).	Reads: (1) <i>Śrī-Vishamalōchana</i> . (2) <i>Si(Si)ca</i> . In characters of about the 11th century. Published in <i>Utkirna Lekha</i> (in Hindi), p. 157, and Plate No. 61.
	RAISEN DISTRICT					
	RAISEN TAHSIL					
132	Raisen.—Southern gate in the fort. Right side. Impressions from the Superintending Epigraphist, Persian and Arabic inscriptions, Nagpur. (Acc. No. 4253).	....	Pratāpasāhi	Vikrama 1599, Bhādrapada śu. 9, Saturday=1542 A.D., August 19. (The year was <i>Chaitrādi</i>).	Local dialect, Nāgari.	Mentions two <i>Mahārājakumāras</i> named Bhaiyā Puraṇamahadeva and [Sakti?]-Chandrabhānadēva and a certain Gopāla. Refers to the waters of the Gaṅgā and Jamunā rivers. Purport not clear.
133	Do. Left side. (Acc. No. 4254)	....	Bhuvanapatisāhi	Vikrama 1582, Māgha śu. 8, Monday=1526 A.D., February 5. (The month was <i>Amānta</i>).	Do.	Mentions Māyā Rāmā and Rāma. Seems to record some remission of taxes (?). Refers to the waters of the Gaṅgā and Jamunā rivers. Details not clear.

VIDISHA DISTRICT

BASODA TAHSIL

134	Basoda.—Baghichā-ki-bāodī. Right side. Do. (Acc. No. 4283).	Mughal . . .	Pārasāha Ālamagīra . . .	Vikrama 1811, Saka 1676, Māgha śu. 5, Friday, Pūrva-Phalgunī=1755 A.D., January 17. (The <i>nakṣatra</i> on that day was Pūrva-Bhādrapada)	Local Nāgarī.	dialect,	Records that the construction of the step-well and the garden was started on the given date. States that the site was donated by <i>Tha</i> ^o Raghunāthasingha, <i>Tha</i> ^o Vijasingha, <i>Tha</i> ^o Dhīratasingha and <i>Tha</i> ^o Rāmājīśa. The step-well and the garden were probably caused to be made by <i>Setha</i> Khamarāja and others. The sculptor was Sabhāchamdar and the engraver of the record was Bulachanda.
135	Bedankheri.—Bhopal Singh-ki bāodī. Right side. Do. (Acc. No. 4264).	Do. . . .	Pādasāha Ālamgīr . . .	Vikrama 1811, Saka 1676, [Āshādha] śu. [3], Sunday=1754 A.D., June 23. (The year was <i>Chaitrādi</i>).	Local Nāgarī; Nastaliq.	dialect, Persian,	Bilingual. Badly damaged. Refers to the governorship of <i>Mahārāja</i> [Rāmā]rāja, and to <i>Panchapradhāna Rāja</i> Nā[ra]hā ?]. Purport not clear.
136	Leftside. Do. (Acc. No. 4265) . . .	....	....	Vikrama 1811, Saka 1676, Tārana, Āshādha śu. 3, Sunday, Pushya = 1754 A.D., June 23. (The year was <i>Chaitrādi</i>).	Local Nāgarī.	dialect,	Partly damaged. Mentions the Mālavā (Malwa) country, Udepura <i>Parganā</i> and Chamdēri <i>sarkār</i> and the town Bēdanakhēri and refers to the governorship of <i>Rāja</i> Nābhāsāhi. Also mentions <i>Rāja</i> Anā[m]lādarāja, <i>Rāja</i> Mahādeva-parādita, <i>Rāja</i> Rāmachandra-parādita, <i>Chaudharī</i> Varājōrasīngha, <i>Tīākura</i> Chatrapunādāsa and his son Bhagavānādāsa belonging to Dāūgi-gōtra. Purport not clear.
137	Left wall. Do. (Acc. No. 4266) . . .	....	....	....	Do. . . .		Records the construction (of the step-well) by a goldsmith probably named Ganēsaji. Three lines engraved in the margin are worn out. In late characters.

VIDISHA TAHSIL

- 138 Burro.—Loose slab found near the Co-operative Bank (Acc. No. 4262).

Vikrama 904, Chaitra, ba. 10.

Janskrit, Nāgarī

Contains a verse in praise of Śiva and records some construction by one *Rājā[ka]* Vikala. Refers to a gift of 200 *drāmmas* for the construction.

MADRAS

CHINGLEPUT DISTRICT

TIRUTTANI TALUK

139	Rāmakrishnamahārājupēt - Viśālēśvara temple, <i>mahāmāṇḍapa</i> , pillar.	....	...	....	Tamil . . .		Records the name Tīṇḍi-bhaṭṭara. In characters of about the 9th century.
140	Another pillar in the same place	Do. . . .		Records the name Āsiyan, the servant of Tīṇḍi-bhaṭṭara of Tirumayāna-maṣam. Do.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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Sl. No.	Place of find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
<p>MADRAS—<i>contd.</i> COIMBATORE DISTRICT DHARAPURAM TALUK</p>						
141	Ponnavādi. — Nirmalēśvara temple. Rock around the Gaṇeśa shrine.	....	....	Saka 1754. Kali 4933 Khara, Mārgaṣīrṣa 24, Avittam, Friday =1832 A. D., January 6.	Tamil . . .	Records the renovation of Nirmalēśvara temple in Nirmaniyūr in Tenma-Pongalur-nādu by Paṇḍikkavundan, a resident of Kuśavvalem. The first year of Saṅguchakra Tirumalaisuvamīdēvar is referred to at the beginning of the record.
142	Do.	Ruler of Kongu	Vīrarajendra	Regnal year 2 . . .	Do.	Registers the gift of one <i>acheṭu</i> for a twilight lamp to god Nirmaniśuram-uḍaiyār by Kuruṇḍan-Araiyān of the Veḷḷālan Vāḷigal in Nirmani in Pongalurka-nādu. The śivabrāhmaṇas, including Maniyan Vādugan, of the temple received the gift.
143	Do.	Do.	Do.	Regnal year 4+[.] . .	Do.	Damaged. Seems to record some gift of money for food offerings (<i>tiṟuppaḍiyidu</i>) to Mēlai-vāśar-[Pillaiyār] probably by a merchant of Irāśarāṣapuram.
144	Do.	Do.	Do.	Regnal year 4+4 . . .	Do.	Records the gift of lands by Kōḍai Chokkan <i>alias</i> Vīraśē-kharach-chilaiṣetti, a merchant of Irāśarāṣapuram for food offerings to Mēlai-vāśalir-pillaiyār. Part of the lands is stated to have been purchased by the donor from Iyālvallan Aṭṭāṇichchevagan <i>alias</i> Anuttirappallavaraiyan among the <i>mudaiḷgal</i> of Kīraṇūr.
145	Do.	Do.	Do.	Regnal year 11 . . .	Do.	Records the gift of one <i>acheṭu</i> by Chiriyā-Kaṇḍi, wife of Kappan-Potti of the Veḷḷālan-Chevvaṇar in Nirmani in Pongalurka-nādu for burning a twilight lamp to god Mēlai-vāśalir-Pillaiyār. The śivabrāhmaṇas in the temple Maniyan Vādugan, Maniyan Avināśi and Tiṉumakkūḍal Avināśi, all of the Śāṅkākāya-gotra agreed to maintain the lamp.
146	Do.	Do.	Do.	Regnal year 15 . . .	Do.	Incomplete and damaged. Seems to refer to Irāśarāṣapuram.
147	Do.	Do.	[Do.]	Regnal year [15] . . .	Do.	Damaged at the beginning. Records the gift of one <i>paṇāchalaḡai acheṭu</i> by Munmanagappaḍalan for a lamp to god Nirmaniśuram-uḍaiyār.
148	Do.	Do.	Vikrama Chōja	Regnal year 19 . . .	Do.	Records the gift of one <i>acheṭu</i> for a twilight lamp to god Mēlai-vāśalir-Pillaiyār by Kāvan-Chempalli of the Veḷḷālan-Chevvaṇar of Nirmani in Pongalurka-nādu. The śivabrāhmaṇas mentioned in No. 145 also received this gift.

149	Do.	Do.	Do.	Regnal year 20	Do.	Records the gift of one <i>achchu</i> for a twilight lamp to Melai-vasali-Pillaiyār by Kōdai Chokkan <i>alias</i> Viratē-karach-chilaiṣetti, a merchant of Irāgarāsupuram. The three śivabrāhmaṇas mentioned in No. 145 above received this gift also and undertook to maintain the lamp.
BRODE TALUK						
150	Ādiyūr.—Ādiśvara temple, <i>arūha-maydapa</i> , north wall.	Pāṇḍya	Jatāvarman Tribhuvanachakrtavartigaḷ Virapāṇḍya.	Regnal year [5]	Do.	Records the gift of one <i>achchu</i> for a twilight lamp to god Ādiśvaram-udaiyār by Dēviyār, the wife of Tōtṭan, a merchant of Kārai-yūr in Kāngaiya-nāḍu. The śivabrāhmaṇas Āndavan of Kadaikkuruchchi, Periyapillaiy-appan and Chiruppillaiyappan, all of Vachchiya-gōtra received the gift and agreed to burn the lamp. In characters of the 13th century.
151	Same wall	Ruler of Kongu	Sundarapāṇḍya	Regnal year 12	Do.	Records the gift of money for a twilight lamp by va Araiyan of the Veḷḷālan-Tūṇagaḷ of Kōṇagappādi in Ādi-vūrp-pūndurai-nāḍu. The śivabrāhmaṇas mentioned in No. 150 above received this gift also.
152	Tiers of the same temple	Do.	Do.	Regnal year 6	Do.	Records the gift of one <i>achchu</i> for a twilight lamp to god Ādiśvaram-udaiyār by Kālī Kālī <i>alias</i> Kāḷingaraiyan of the Veḷḷālan-Kundeligaḷ of Ādāvūr in Kuruppu-nāḍu. The śivabrāhmaṇas mentioned in No. 150 above received also this gift.
153	Base and tiers of the same temple	Hoysala	Vira-Vallāja	Krōdhana, Vaikāśi	Do.	Engraved in continuation of No. 152 above. Records the gift of one <i>achchu</i> for a twilight lamp to god Ādiśvaram-udaiyār by Kālī, a member of the Veḷḷālan-Kundeligaḷ of Ādāvūr in Kuruppu-nāḍu. The śivabrāhmaṇas mentioned in Nos. 150-52 above received this gift also.
154	Central shrine of the same temple, north wall, base.	Ruler of Kongu	Sundarapāṇḍya	Regnal year 6	Do.	Records an endowment of 4 <i>ponam</i> by Chikkaludaiyān, a merchant of Podukkayam <i>alias</i> Chōḷapāṇḍiya*-puram in Kurunagar-nāḍu for a lamp and food offerings to god Ādiśvaram-udaiyār on the occasion of the <i>tiruppalli-ēḷuchchi</i> service. The <i>Ur</i> and <i>Orāḷigaḷ</i> of Ādāvūr are said to have received the gift.
155	West wall	[Ruler of Kongu]	Virapāṇḍya	Regnal year 4+1	Do.	Records the gift of one <i>achchu</i> by Pillaiyāṇḍan Chilamban of the Veḷḷālan-Kundeligaḷ of Ādāvūr in Kuruppu-nāḍu for a twilight lamp to god Ādiśvaram-udaiyār. The śivabrāhmaṇas mentioned in Nos. 150-53 above received the gift.
156	Tiers of the same wall	Do.	Sundarapāṇḍya	Regnal year 30	Do.	Records the gift of one <i>achchu</i> by Chikkaludaiyān Vēndan Turaiyāṇḍai, a merchant of Podukkayam <i>alias</i> Chōḷapāṇḍiyapuram in Kurunagar-nāḍu for burning a twilight lamp to god Ādiśvaram-udaiyār.
157	Base	Do.	Do.	Regnal year 6	Do.	Engraved in continuation of No. 155 above. Records the gift of one <i>achchu</i> by the same person mentioned in No. 156 above for a lamp on the occasion of <i>tiruppalli-ēḷuchchi</i> to god Ādiśvaram-udaiyār.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	COMBATORE DISTRICT—<i>contd.</i>					
	ERODE TALUK—<i>contd.</i>					
	Ādiyūr—<i>conold.</i>					
158	South wall of the same shrine	[Ruler of Kongu]	Rājakēsarivarmaṇ Virapāṇḍya	Regnal year 6	Tamil . . .	Records the construction of <i>agavāy</i> and <i>pūravāy</i> of a <i>āma-ppadai</i> up to the <i>tirukkattalai</i> in Ādiśvara temple by Anḍan Chāttāṇḍan, of the Vellālan-Kuṇḍeligaḷ of Āḍavūr in Kuru-ppu-nāḍu.
159	Do.	Do.	Virapāṇḍya	Regnal year 5	Do.	Records the construction of <i>agavāy</i> and <i>pūravāy</i> of the second <i>kāl</i> up to the <i>tirukkattalai</i> in the Ādiśvara temple by Maṇṇu-ḷāḍuvāṇ <i>alias</i> Kaṇṇiḷāmaṇḍalasuvāmi of the Vellālan-Kuṇḍeligaḷ of Āḍavūr in Kuru-ppu-nāḍu.
160	Do.	Do.	Rājakēsarivarmaṇ Virapāṇḍya	Regnal year 7	Do.	Records the construction of <i>agavāy</i> and <i>pūravāy</i> of the first <i>kāl-paḍai</i> in the <i>atta(arāha)maṇḍapa</i> in Ādiśvara temple by a body. Other details lost.
161	Do.	Do.	Do.	Regnal year 6	Do.	Records the construction of the <i>agavāy</i> and <i>pūravāy</i> of the second <i>kāl</i> in the <i>atta(arāha)maṇḍapa</i> in the Ādiśvara temple by Avinaśi of the Vellālan-Pūḷḷeḷgaḷ.
162	Tiers in the same place	Do.	Virapāṇḍya	Regnal year 15	Do.	Records the gift of one <i>achehu</i> for a twilight lamp by Ādiśvaram-udaiyāṇ, a merchant in Āḍavūr to god Ādiśvaram-udaiyār.
163	Base in the same place	Do.	Do.	Regnal year 22	Do.	Records a similar gift to god Ādiśvaram-udaiyār as in No. 162 above, by a member (name lost) of the Vellālan-Tūṇargaḷ of Kōṇegappādi in Kīḷkaraṇi Pūṇḍupai-nāḍu. Cf. No. 160 above.
164	<i>A dhamaṇḍapa</i> , south wall, tiers	Do.	Do.	Regnal year 4	Do.	Records the gift of two door-jambs and two steps in the Ādiśvaram-udaiyār temple by Kaṇṇuparaiyāṇ <i>alias</i> Pīḷaiy-āḷvāṇ of the Vellālan-Vaṇṇakkar of Āḍavūr in Kuru-ppu-nāḍu.
165	Do. Base . . . . .	....	....	....	Do.	Engraved from bottom upwards. Fragmentary. Contains the portions of the verse <i>Chandīśvaran-ōlai</i> . Details lost. In characters of the 13th century.
166	Base	Ruler of Kongu	Virapāṇḍya	Regnal year 21	Do.	Records the gift of one <i>achehu</i> for twilight lamp to god Ādiśvaram-udaiyār by Udaiyāṇ (Vajrayachetti), a merchant of Āḍavūr in Kuru-ppu-nāḍu. The śivabrāhmaṇas mentioned in No. 150 above received this gift also.

167	Step at the entrance into the <i>mahāmaṇḍapa</i> in the same place.	Do. . . .	Vikramashōja	Regnal year 3	Do. . . .	Portions lost. Seems to record some gift (details lost) by Ālambāyan-udaiyan Mudali <i>alias</i> Śaivapurandara-chakravartī, a śivabrāhmaṇa of Tāntōṇṇīśūram-udaiyār in Viśāiyamangalam in Kuṟuppu-nāḍu. In characters of the 12th century.
168	Loose slab in the field near the Ādīśvara temple.	....	....	....	Do. . . .	Contains the imprecatory portion of an inscription. Mentions a <i>maṭha</i> . In late characters.
169	Elunāttimaṅgalam.—Loose slab lying south of the Māriyamman temple in the village.	Ruler of Kongu	Rājakēsarivarman Vīrapāṇḍya	Regnal year 12	Do. . . .	Records some provisions (details not given) made for burning a perpetual lamp daily from the month of Kārttikai in the year for god Paḷḷikondarūḷiya Perumāḷ in Tiruppāṇḍikkodumudi in Araiya-nāḍu by the Nārpattēṇṇaiyira-māṭṭēṇṇaiyār who assembled for the purpose at Maṅruppichchāi in Elunūṟṟumaṅgalam <i>alias</i> Ellāmavallāśōlachcharuppēdmaṅgalam, a <i>tiruvīdaiyāṭam</i> of the god.
170	Another slab in the same place	Do. . . .	Rājakēsarivarman	Regnal year 15	Do. . . .	Records the construction of a well by Vāḍavaraī [Sūṇḍariyār, the queen (<i>dēviyār</i>) of a person whose name is not clear. In characters of about the 11th century.
171	Erode.—Slab lying in the C. S. I. High School.	....	....	....	Do. . . .	Fragmentary. Mentions Kaṇḍam-Piḍāri <i>alias</i> Chembaiyan Do.
172	Do. Slab lying in the field of Rāśappa Gounder in Kollampālaiyam.	Chēra	Kō-Iraivi-Kōḍai	Year 170	Do. . . .	Records the sale of site by three persons (names specified) apparently to Nilavēṭṭi <i>alias</i> Tennavan-perarayan <i>alias</i> Vāñji-Vēḷ Tāji who had caused a tank to be dug and named after himself as Tāji-ēri. He made also an endowment of 20 <i>kaṇam</i> of gold which along with the tank was entrusted to the <i>Ūrār</i> of a place (name not clear). In characters of about the 10th century.
173	Iḍḡūr.—Allāśvara temple, <i>mahāmaṇḍapa</i> , north wall, tiers.	Ruler of Ummaṭṭūr	Chikkaṛāya	Bhāva	Do. . . .	Damaged. Seems to record some gift to god Vallājaīyīśūram-udaiyār by the <i>Ūravar</i> of U. Kuḷam. Refers to Nāñja.. pparāyār. In late characters.
174	Door-jamb . . . . .	....	....	....	Do. . . .	Records the installation of a receptacle (<i>śruvāiyāl</i>) apparently for the <i>laga</i> by Palavarāyabhaṭṭaṇ Śevanaiyār Komāra Vēlaṇ of Makandīya-gōtra, a śivabrāhmaṇa of the Vallāīśūram-udaiyār temple. In late characters.
175	Kuṇṇattūr.—Lakṣmīnārāyaṇa-perumāḷ temple, central shrine, south wall base.	Pāṇḍya	Jatāvarman Tribhuvanaśoekakravarttiḡaḷ Sundarapāṇḍya	Regnal year 27	Do. . . .	Records an undertaking by the <i>sabhai</i> of Mukandaṇūr <i>alias</i> Vikramaśōlach-chaturvēdimangalam in Virāśōla-vaḷanāḍu to feed <i>śrivaishnavas</i> on the occasion of <i>tīrtham</i> on the day of <i>Tiruvāḍirai</i> annually in the temple of Tirumēy-kōyil-nāyanār Lakṣmīnārāyaṇapperumāḷ from the interest accruing from the amount of 200 <i>paṇam</i> received from the temple. It is stated that the amount was intended to be spent for laying the stones in the dam in their village.
176	<i>Ardhamāṇḍapa</i> , south wall base	Do. . . .	Do. . . .	Regnal year 22	Do. . . .	Damaged and incomplete. Seems to record some gift to the temple of Ilakkumīnārāyaṇa-perumāḷ.
177	Do.	Ruler of Kongu	Rājakēsarivarman Vīrapāṇḍya	Regnal year 14, Tai	Do. . . .	Records an undertaking by the <i>sabhai</i> of Mukandaṇūr <i>alias</i> Vikramaśōlach-chaturvēdimangalam, a <i>tiruvīdaiyāṭam</i> of Arulānāthan in Virāśōla-vaḷanāḍu to contribute paddy for food offering to god Lakṣmīnārāyaṇa-perumāḷ in Vīrapāṇḍya-vinnagaram on the occasion of <i>Śrījayanti</i> .

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	COIMBATORE DISTRICT—<i>contd.</i>					
	ERODE TALUK—<i>contd.</i>					
	Kuppattūr—<i>contd.</i>					
178	Tiers in the same place	Pāṇḍya	Jatāvarman Tribhuvanaśchakravarttigai Sundarapāṇḍya.	Regnal year 3, Māsi	Tamil	Records the undertaking given by Bhāradvāji Tiruvēṅgaḍāṣan Alagapperumāl, one of the <i>nambinār</i> in respect of the gift of 12 <i>paṇam</i> for a twilight lamp by Tiruṇḍai-māḍabhaṭṭan-nāyakar <i>alias</i> [Chandra]śekherabhaṭṭan of Bhuvanimūḍudaiśchen in Kulottungaśōlan-Tapiṇāyākach-chaturvēdmangalam in [Tiruk]kaṭṭimale-vaṇaṇādu, a sub-division of Rajadhirāja-vaṇaṇādu.
179	North wall, upper tier	Ruler of Kongu	Rajakēsarivarman Virapāṇḍya	Regnal year 15	Do.	Records an undertaking to provide for the food offerings to god Lakṣmīnārāyaṇapperumāl in Tirumērkōyil Virapāṇḍya-vinnagaram by the <i>nagaratār</i> of Tālūṇri <i>alias</i> Vikramaśōlapuram and the merchants of Kuruppu-nādu who agreed to pay 10 <i>kalam</i> of paddy for food and 10 <i>paṇam</i> for vegetables and condiments (<i>viñjanam</i>) per annum as per the rate prevailing in the month of Chittirai in each year.
180	<i>Mahāmaṇḍapa</i> , north wall, middle tier	[Hoysa]a . . . . .	....	Virōdhi, Āni	Do.	Records the undertaking given in respect of the gift of 12 <i>paṇam</i> for burning a twilight lamp in the temple by Kēsan Ambalattāḍuvār of the Vēlḷaṇ-Chāttuvāyar of Kuṇṇattūr in Kuruppu-nādu by Tiruvēṅgaḍāṣan Ayaṇṇillai of Bhāradvāja-gōtra, a <i>nambi</i> of the temple. The individual is mentioned in No. 192 below. In characters of the 14th century.
181	Base moulding	Ruler of Kongu	Rajakēsarivarman Virapāṇḍya	Regnal year 15, Kārttigai	Do.	Registers the gift of money to goddess Maḍimēlvalliyār, the consort of Lakṣmīnārāyaṇapperumāl in Tirumērkōyil Virapāṇḍiya-vinnagaram for a perpetual lamp by the <i>Ūr</i> and <i>Ūrālḷai</i> of Vikramaśōlapuram <i>alias</i> Tālūṇri, a <i>tiruvāṇḍiyāṭṭam</i> of Nāyaṇār Alagapperumāl of Tingeḷu.
182	East wall, proper right of entrance . . . . .	....	....	Krōdhi	Do.	Seems to record the gift of the images (?) of Nammālvār and Embērūmālvār by the <i>samāiyamantri</i> of Iṇḍu. Kañchul'an figures as the signatory. In late characters.
183	East and north walls, tiers in the same place	Pāṇḍya	Jatāvarman Tribhuvanaśchakravarttigai Sundarapāṇḍya.	Regnal year 27, Vaiḱāsi	Do.	Records an undertaking given by Bhāradvāji Tiruvēṅgaḍāṣan Alagapperumāl, one of the <i>nambinār</i> of the temple for burning a twilight lamp for the merit of Ariyan Śāriyāḍavan <i>alias</i> Kivalayattaraiyan of Viḱaiyāṇḱudi in Karuṇḡudi-nādu in Pāṇḍi-maṇḍalam in respect of 12 <i>paṇam</i> received from the latter.

184	Do.	Hoysaja	Vira-Vallāja	Āngirasa, Tai.	Do.	Records that the <i>pōḍigaḷ</i> in the northern <i>kāl</i> in the eastern part of the <i>śvapanaṁaṇḍapa</i> was contributed by Udayi- andān Alagapperumāl-tādan Pillai-Āṇḍanālas Kāṁga-āyān of the Vellāḷan-Kajavālar in Kuṇṇattūr in Kuṇṇuppu-nāḍu.
185	East wall, base, proper left of entrance	Pāṇḍya	Jatāvarman Tribhuvānāchakravartigaḷ Sundarapāṇḍya.	Regnal year 27	Do.	Records an undertaking given in respect of the gift of 10 <i>paṇam</i> by . . . kkaṇḍan Iniyappillai for burning a lamp in the temple by Tiruvēṅgaḍāśān <i>alias</i> [Alagapperumāl], one of the <i>nambinār</i> of the temple.
186	Tiers, proper left of entrance in the same place.	Do.	....	Regnal year 27, Paṇḍuni.	Do.	Records the undertaking given by Bhāradvāji Tiruvēṅgaḍāśān Alagapperumāl, one of the <i>nambinār</i> in respect of the gift of 24 <i>paṇam</i> for burning two twilight lamps made by Tiruvideimarudaiyāṅ, Tiruñānasambandan of Perumpōr in Vellā-nāḍu in Kulōttuṅgaśōḷa-vaḷanāḍu in Chōḷa-maṇḍalam.
187	South wall, tiers	Do.	Do.	Regnal year 28, Āḍi	Do.	Records an undertaking in respect of the gift of 12 <i>paṇam</i> by Tillaikkāttar, son of Kana . . . among the Malaiyālar for a twilight lamp given by the individual mentioned in Nos. 185 and 186 above.
188	Do.	Do.	Do.	Regnal year 28, Chittirai,	Do.	Records the gift of 12 <i>paṇam</i> by Umaiyān Kārkaraiyān <i>alias</i> Karuṇalai Kārkaraiyān, a merchant of Eṇṇalapuram in Malai-maṇḍalam for a twilight lamp. The money was entrusted into the hands of the individual mentioned in No. 187 above.
189	Base in the same place	Ruler of Koṅgu	Vira-pāṇḍya	Regnal year 12, Kārttigai.	Do.	Incomplete. Mentions Bhāradvāji Tiruvēṅgaḍāśān <i>alias</i> Alagapperumāl of Viḷhana-sūtra.
190	Do.	Hoysaja	Vira-Vallāja	[Krōḍhana], Āḍi	Do.	Damaged and incomplete. Seems to record a gift for a twilight lamp.
191	South and west walls, in the same place, tiers.	Do.	Do.	[Pra]bhava, Chittirai 5.	Do.	Do. Seems to record a gift of perpetual lamp and mentions Bhāradvājan Tiruvēṅgaḍāśān Āyappillai. (See No. 180 above.)
192	Stone near the well in the temple	Ruler of Koṅgu	Rājākēsarivarman Vira-pāṇḍya	Regnal year 15, Dhanuś. 7, Uttirattādi, Friday= 1281 A.D. December 19.	Do.	Damaged. Records an undertaking of the <i>sabhai</i> of Śūna- llūr <i>alias</i> Amaraḥṇayānāch-chaturvedimangalam in Vīṇaśōḷa-vaḷa-nāḍu to the <i>Nambinār</i> and <i>śrīvaiśṇavas</i> of Lak- shmināṇḍāyanap-perumāl temple in Kuṇṇattūr in Kuṇṇuppu- nāḍu. Refers to a certain Mūtta-Nambiyār.
193	Stone planted in the compound of the same temple.	....	....	....	Do.	Seems to record a gift of land as <i>tiruvideiyāḷa iraiyill</i> by the <i>Ur</i> and <i>Urāḷigal</i> of Kuṇṇuppu-nāḍu. Chilaṁbāḷiyān and Tiruchchirāmbalamudaiyān figure as signatories. In characters of about the 14th century.
194	Kuṇṇapurisvara temple, central shrine, north wall.	Hoysaja	Vira-Vallāja	Chitrabhāṇu, Kārttigai.	Do.	Damaged. Seems to record a gift of money of Kōṇkattappe- [ru]māl of the Vellāḷar-Chāttuvāyar of Kuṇṇattūr in Kuṇṇuppu-nāḍu. Paṇri-bhāttan Uyyavanda-bhāttan and Nāyan Uttirāpati, the śivabrāhmaṇas of the temple received the gift.
195	East wall	Do	Do	Subhāṇu, Vaikāśi	Do	Records the gift of 12 <i>achchu</i> of money for a perpetual lamp to god Kuṇṇam-udaiyār by the <i>Ur</i> and <i>Urāḷigal</i> of Kuṇṇattūr in Kuṇṇuppu-nāḍu. The individuals mentioned in Nos. 194 above and 208 below received also this gift.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King		Language and Alphabet	Remarks
	MADRAS—<i>contd.</i>					
	COIMBATORE DISTRICT—<i>contd.</i>					
	ERODE TALUK—<i>contd.</i>					
	Kuppnattūr—<i>contd.</i>					
196	<i>Ardhamandapa</i> , door-jamb, right of entrance.	Ruler of Kongu	Vikramachōja	Regnal year 2	Tamil	Damaged. Mentions Tēvan Tennavan probably the donor of the jamb.
197	Left of entrance	Do	Do	Do	Do	Damaged and fragmentary.
198	South wall, near Dakṣiṇāmūrti shrine	Do	Rājakesari-varman [Virapāṇḍya	Do	Do	Do. Details lost.
199	Tiers in the same place	Hoysala	Vira-Va[llā]ja	Do	Do	Do. Seems to record some gift by a member of the Vellāḷaṇ Chātuvā[ya]. Mentions Paṇṇi-bhātṭaṇ Uyyavanda-bhātṭaṇ.
200	North wall in the same place	Do	Do	Chitrabhānu, Kārttigai	Do	Records the gift of one <i>acheṇu</i> for a twilight lamp by Piraivanichadaiyan Orriyan of the Vellāḷaṇ-Kollai of Kuppnattūr in Kuṟuppu-nāḍu.
201	Do.	Ruler of Kongu	Virapāṇḍya	Regnal year 17, Mārgaḷi	Do	Incomplete. Stops after mentioning the name of the donor, Andiyārāṇḍi, wife of Keṣan who is one of the members of Vellāḷaṇ-Chāttandaigaḷ of Chiruvālur in Kuṟuppu-nāḍu.
202	Tiers	[Hoysa]a	Do	Chitrabhānu, Arpaḷi	Do	Damaged. Seems to record the gift of money (<i>acheṇu</i>) for a twilight lamp by an individual (name lost). In characters of the 14th century.
203	<i>Mahāmāṇḍapa</i> , door jamb, right of the entrance.	Ruler of Kongu	Rājakesari Virapāṇḍya	Regnal year 6	Do	Records that the two door jambs in the <i>mandapa</i> in the temple were caused to be made by Puṇṇiyadēvaṇ-pi, a merchant residing at Vellakal in Kāṅṅaya-nāḍu.
204	East and north walls in the same place, upper tiers.	Hoysala	Vira-Vallāja	Dhātu, Mārgaḷi 24	Do	Records the undertaking given by the <i>Or</i> and <i>Ūrūḷigaḷ</i> of Kuppnattūr in Kuṟuppu-nāḍu regarding the collection of 5 <i>paṇam</i> from the Kaikkōlar annually.
205	Lower tiers in the same place	Ruler of Kongu	Sundarapāṇḍya	Regnal year 2	Do	Records the gift of one <i>acheṇu</i> for a twilight lamp by Chokkan Iniyapillai of the Vellāḷaṇ-Tēvandaigaḷ. The śivabrahmaṇas Udayan Chiyavan Nāyavar Tirumilai-bhātṭaṇ, Andavan Paṇṇi-bhātṭaṇ and Ajavandan received the gift.
206	North and west walls, tiers	Ruler of Ummattūr	Vira-Naṇḍarāja Udayar	Nala, Kārttigai 20	Do	Registers the gift of land to provide for a perpetual lamp to god Kuṇṇam-udaiyar and for food offerings to Saṅgādi Appar by Nalludaiyappa-Tambā Mudaliyar Ilayamudaliyar of Taramaṅḷam in Pāvāṇiya-nāḍu, a <i>pradhāni</i> of the king. In characters of about the 15th century.

207	West wall, tiers	Ruler of Kōngu	Rajakēsarivarman Virapāndya	Regnal year [6]	Do	Records the construction of <i>agavūy</i> and <i>puravūy</i> in the <i>vēdikai padai</i> in the <i>mandapa</i> of the temple by the <i>Nagarattār</i> of Kunrattār.
208	West and south walls, tiers	Hoyaa[a]	Vira-Vallā[a]	Āṅgrasa, Āvapi	Do	Records the gift of 12 <i>panam</i> for a twilight lamp by Vamadēvan [Śaiva], a member of the Kaikkōlar. The śivabrāhmaṇas mentioned in Nos. 194 and 195 received the gift.
209	South and east walls, tiers . . . . .	....	....	....	Do	Damaged. Commences with the verse <i>Taṇṭiśvayan 5/ai</i> . Seems to record an order regarding the allotment of one-fourth share to the <i>agachechar</i> . Other details lost. In characters of the 13th century.
210	Śiva temple in ruins near the Muttukumārāsāmi temple, central shrine, west wall.	Ruler of Kōngu	Sundarapāndya	Regnal year 2 Kārttigai	Do	Incomplete. Records a gift of money for a twilight lamp by Iniyapillai of the Vellālan-Tēvandai of Kunrattār.
211	South wall	Do	[Vikrama]chō[a] . . . . .	....	Do	Fragmentary. Seems to record some provision for a twilight lamp by Chiruvan.
212	Do	[Hoyaa[a] . . . . .	....	....	Do	Do. Seems to record a gift by Kālingarāyan for a lamp. In characters of the 14th century.
213	Do . . . . .	....	....	....	Do	Do. Seems to record a gift of 12 <i>panam</i> . In characters of the 13th century.
214	North and south walls	Ruler of Kōngu	[Parakēsarivarman Tribhuvanavira-dēva].	Regnal year 3	Do	Fragmentary. Seems to be an order regarding remission of <i>offachcu</i> which could not be paid by the temples in several territorial divisions (specified). In characters of the 12-13th century. Cf. <i>A.R. Ep.</i> , 1905, No. 582.
215	Kurichchi.—Slab on the bund of the tank near the Mātiyamman temple.	Ruler of Ummattūr	Chikkaṇa-udaiyarāyar	Paritāpi, Vaikāśi 11	Do	Records the gift of a tank at Kupuchchi and adjoining lands to god Kunram-udaiyar in Kunrattār probably by Ārun- [tāṭar].
216	Munūgaittoluvu.—Brahmaṅgēśvara temple, central shrine, east wall, tiers and base.	Ruler of Kōngu	Sundarapāndya	Regnal year 7. Chittirai	Do	Records gift of lands as <i>kuṇṇinṅar-tēvadaṇam</i> along with a few tanks for food offerings and buildings (repairs to buildings ?) to god Brahmēśvara-udaiyar by the <i>Ūr</i> and <i>Urāṅgal</i> of Peruntoḷu in Pūndurai-nādu.
217	Ardhamāṇḍapa, north wall, tiers	Do	Do	Regnal year 6	Do	Records the construction of two door jambs and step in the <i>ardhamāṇḍapa</i> and the <i>balipīṭam</i> (<i>balipīṭha</i>) in the temple by Periyānambi-Nambi <i>alias</i> Nallamāṅgaipāgan of the Vellālan-Periyagal of Peruntoḷu.
218	South wall, tiers	Do	Do	Do	Do	Built in. Seems to record some construction by Nambi <i>alias</i> Pillai Jñāṇasambandaṇ.
219	Mahāmāṇḍapa, south wall, tiers	Do	Do	Do Chittirai	Do	Records the construction of door-jambs in the <i>irukkattalai</i> a shrine for and the installation of the image of Iśabhadēvar by Chirunambi-Nambi <i>alias</i> Nambiyārāṇ of the Vellālan-Periyagal in Peruntoḷu in Pūndurai-nādu.
220	Dakṣiṇāmūrti shrine in the same place, west, south and east walls, tiers.	....	....	Kali 4897, Rākhassa, Tai 19, <i>paṭṭhāmi</i> , Uttiram. Friday 1796 A.D., January 29.	Do	Records the construction of a shrine for and the making of an image for Dakṣiṇāmūrti by Nanjiyapillai, son of Tiruvēgaḍa-pillai who was the son of Palaniyappa-pillai, the accountant (<i>kaṇakku</i>) of Tirumunṅgattolḷu in Pūndurai-nādu.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>contd.</i> COIMBATORE DISTRICT—<i>concl.</i> ERODE TALUK—<i>concl.</i> Murugaittojuvu—<i>concl.</i>					
221	Vināyaka shrine, west and south walls, tiers and base.	Ruler of Kōngu	Sundarapāṇḍya	Regnal year 7, Chittirai.	Tamil	Records the construction of a shrine and the installation of Pillaiyār with 20 <i>panam</i> received by the <i>Ur</i> and <i>Urāṭigal</i> of Peruntoḷu from five persons (names specified) for the purpose. Also registers a gift of one <i>kaṭanju</i> of gold for a twilight lamp by the same five persons on the same day. The <i>devakanmiḡal</i> of the temple received the gift.
222	Chandēśvara shrine, tiers and base	Do.	Do.	Regnal year 6	Do.	Records the construction of a shrine and installation of Chandēśvara-nāyinar and a gift of twilight lamp by Uyyavanda-bhaṭṭan Chokkap <i>alāś</i> Alālasundaranambi of Kavuniyagōtra, a <i>devakanmi</i> of the temple.
223	Vaḍivullaṁṁgai shrine, <i>ardhamāṇḍapa</i> and central shrine, south, and east walls, tiers.	....	....	Kali 4902, Dumati, Chittirai 2	Do.	Records the construction of a shrine for Vaḍivulla-māṅgai-yamman and the installation of the goddess by Nāṇṇiya-piḷḷai. Cf. No. 220 above.
224	Piḍāriyūr.—Slab lying in the Marappa Gownder <i>ṭōṭṭam</i> , near the Śiva temple.	Vijayanagara	[Achyutarāya] . . . . .	....	Do.	Damaged. Seems to record the assignment of income from some class collected at Piḍāriyūr to god Vēlappār at Chennimalai. Mentions Viśvanātha-nāyakkār, the king's agent.
225	Slab in the field of Karuppanna Gownder in the same place.	Nāyaka of Madurai (?)	Krishṇanāyakkār Virappanāyakkār	Āṅgiraśa, Kārttigai, 22	Do.	Seems to refer to the assembly of the <i>nāḍu</i> at the village and to the levy of five <i>panam</i> per <i>kudi</i> that came to settle at Piḍāriyūr. Refers also to the rule of Viṭṭalanāyaṇ, when a certain...[Saidakhād] was ruling from Irōḍu. In late characters.
226	Ūṇjalūr.—Nāgēśvaraśvāmi temple, <i>muhūṁṇaḍapa</i> , door-jamb.	Vijayanagara	Achyutarāya	Kali 4639, Heviḷambi, Arpaḷi 15	Do.	Records the gift of 7 <i>mā</i> of land as <i>mānya</i> to the seven communities by Meykkumperumāḷpiḷḷai, the agent of Tirumalai-nāyakkār and the local authorities as <i>tiṟukkaiyalakkam</i> of Liṅgaṇa Viṭanārāyaṇa-perumāḷ of Kōḷumudi.
227	Vellōḍu.—Saryalingamūrti temple, central shrine, east and north walls, tiers (lower).	[Ruler of Kōngu]	Tribhuvāṇa cakravartī Kōṇerimēl-konḍāṇ Virapāṇḍya	Regnal year 15	Do.	Records the grant of privileges such as blowing the double conch, beating the drum, wearing the sandals and white-washing their respective houses on good and bad occasions to <i>kaṇṇalār</i> community in Kaṇḡaya-nāḍu and Pūndurāi-nāḍu. In characters of about the 13th century.
228	South and east walls, tiers, . . . . .	....	....	....	Do.	Damaged. Seems to record a gift of land. Details lost. In late characters.
229	<i>Ardhamāṇḍapa</i> and central shrine, north wall and base.	Ruler of Kōngu	Rājakōśari Virapāṇḍya	Regnal year 15	Do.	Seems to record a gift of land as <i>kuḍiṅṅaṭṭēvaḍāṇam</i> by the <i>Urāṭigal</i> of Vellōḍu.

230	South wall, tiers in the same place.	[Do.]	Pribhuvāṇachakṛaṇarṭti koṇḍāṇ.	Kōṇērimōi	....	Do.	Damaged and built in. Mentions the various <i>nāḍus</i> in the Kongu country.
231	<i>Mahāmandapa</i> , north and west walls, tiers..	Ruler of Ummattūr	Vira-Naṇḍarāya Uḍaiyār		....	Do.	Records an undertaking by the <i>nāḍṭaṇar</i> of the 32 villages in Pūṇḍurai-nāḍu of Mēlkarai probably to contribute for various services and for feeding 40 brāhmanas on the occasion of a festival for 11 days. Tirumalaināḍan Koppapaṇ, the <i>nāḍṭakkanakku</i> , figures as one of the signatories.
232	West and south walls, tiers, right of entrance	Vijayanagara	Ariyana uḍaiyār		....	Do.	Damaged and incomplete. Seems to record some gift to <i>Seṇṇēśuram-uḍaiyār</i> .
233	Pillar in the same place	Ruler of Ummattūr	Vira-Naṇḍarāya uḍaiyār		Siddhāṭhi, Tai 18	Do.	Records the gift of four pillars for the <i>mahāmandapa</i> constructed by Mudali-gavuṇḍar by Tirumalaināḍar Koppapaṇ, the <i>nāḍṭakkanakku</i> of Pūṇḍurai-nāḍu. Another undated record on the same pillar seems to record the assignment of 1 load of <i>kambu</i> and a field per village. See No. 232 above.
234	South wall	....	....		....	Do.	Records a verse in praise of a certain Koppaṇ (for Koppapaṇ Cf. Nos. 231-33 above). In late characters.
235	Veṅḡambūr—Chōḷiśvara temple, central shrine, east and south walls, tiers	....	....		Sārvari, Mārgaḷi 11	Do.	Damaged and built in. Seems to record some agreement among the various communities such as the blacksmiths, carpenters, etc.. Do.
236	Slab lying in the compound of the same temple	Ruler of Kongu	Rājakeśarivarmaṇ Viṭṭapāṇḍya		Regnal year 2.	Do.	Incomplete. Seems to record some provision made by Vāṇavadaraiyaṇ Velaṅgai Vāḷavandaṇ <i>aiṇa</i> Sundarapāṇḍya-viṭṭasagadevaṇ of the Pullai-veṭṭuvar of Veṅḡambūr in Mēlkarai-Araiya-nāḍu. The donor is stated to have received the village from the king. Cf. <i>SITI</i> , Vol. I, page 255, for the full text which gives the names of the deities as Jayāṅḡaḷaḷiśvaraṇ and Śivakāmi ammai.
237	Slab in the house of Tēṅḡaveluṇṇayan in the Big street in the village	Nāyaka of Madurai.	Chokkanātha		....	Do.	Damaged. Seems to record some provision for worship of the deity Nāḍaṇṇavara (Nāḍēśvara) of Tiruppaṇḍik-Koṇḍuṇḍi by Maṇṇiyakkaraṇ, the agent of Tirumalai Iḷayāṇayakkar, who was the agent of Eṇṇaraddiyār, the agent of Chokkanātha and Tirumalai-nāyaka.
DHARMAPURI DISTRICT							
HARUR TALUK							
238	Kōṭṭamāḍu, hamlet of Adikārapatti—Oil-mill in a field, inside surface around the central pit.	Nolamba	Viyaśachchēkara-Nolamba		....	Do.	States that while the chief was ruling, Iṇṇaiyamaṇ, son of Iḍamāri laid the oil-mill. In characters of about the 9th century.
239	Hero-stone in a field nearby	....	....		....	Tamil, Vaṭṭeḷuttu	Beginning lost. States that the subordinate of Peru[mṇ]ṇaḍi-araiyar won and fell down. Do.
240	Navalai.—Hero-stone in the bed of the tank locally called 'Eṭṭi-kuttai'.	Western Gēṅga	Śivamāra-varmaṇ [I]		Regnal year 3	Do.	Records that Kōṭṭi-Natti died in the course of the attack on Kūḍal by Vāṇaperumaṇ while Kandaṇṇaṇḍi-araiyar was ruling over Pūyamalai-nāḍu. In characters of about the 8th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
MADRAS—<i>contd.</i>						
DHARMAPURI DISTRICT—<i>concl'd.</i>						
HARUR TALUK—<i>concl'd.</i>						
Navalai—<i>concl'd.</i>						
241	Another stone in the bed of the lake called 'Vikkaleri'.	Western Ganga	....	Regnal year 17	Tamil Vaṭṭeluttu	Records that Pūṅgudi Vādugan died after killing the horses on the occasion of the attack on Vaḍavellūr by Gōṇḍaraiyan with his cavalry while the king was ruling over the territory (specified). In characters of about the 9th century.
242	Another stone set up on the bund of the same lake.	Chōlamba	Vira-Chōlamba	....	Kannuḍa	Records that the son-in-law of Punnaga set up the stone in memory of the latter who died fighting with thieves. The name Tagaḍūṟ is mentioned in this connection.
243	Pāppāmpāḍi (hamlet of Irulappatti).—Hero-stone with sculptures of two warriors set up on the road-side.	....	....	....	Tamil, Tamil influenced by Vaṭṭeluttu.	Records that this is the stone (set up) for Vinapar-ṇāḍi, the subordinate of Vānaparuma-aṇḍāru. Another shorter inscription on the same slab records that this is the stone (set up) for Kōṟṇṇḍai-Kōḍan (also) the servant of the former. In characters of about the 5th century.
244	Another hero-stone in the same place	....	Kō-viśaiya Vinnavarman	....	Do.	Records that Vānadiyaraṇḍāru died in the course of his attack. A Gaṅḡaraiṣāru whose name is not clear is mentioned in this connection. In characters slightly later than those of No. 243 above.
KRISHNAGIRI TALUK						
245	Tavalam.—Stone set up on the banks of the Ponnai river.	....	....	....	Sanskrit, (corrupt), Telugu-Kannuḍa.	Contains verses in praise of a saint (<i>Muni</i>), apparently a Jaina. In characters of about the 8th century.
246	Stone in a field in the same place.	....	....	....	Kannuḍa	Damaged. Mentions the name Rāmarasa. In characters of about the 10th century.
247	Rock in the bed of the river	....	....	....	Do.	States that this was given by Kōḷḷa-gaṇuṇḍa. Do.
MADRAS DISTRICT						
MADRAS CITY TALUK						
248	Madras.—Government Museum. Stones preserved in the Museum. No. 1. Find-spot : Tandantōttam, Kumbakonam Taluk, Tanjavur District.	....	....	....	Tamil	Fragmentary. Contains the names of a few brāhmaṇas who were the members of a <i>sabhai</i> . In characters of the 9th century.
249	Do. No. 2 with carvings in relief, of a Jaina deity. Findspot not known.	....	....	....	Do.	Records that (the sculpture) was set up by Dēvādhidēvan <i>alias</i> Ahirūḍaiṣan. In late characters.

250	Do. No. 3. Findspot: Ilāṅgādu . Wandiwash Taluk, North Arcot district.	Rāshtrakūṭa	Krishna III	Regnal year 21	Do.	Incomplete. Records some gift (details lost) by Vellālan Cheṭṭipugalai and Māni to god Mādēvar at [Ira]ṅgādu in Venkura-kōṭṭam.
251	Do. No. 4. Do.	Pallava	Nripataṅga	Regnal year 18	Do.	Records that Nāṅgāli Akkaṅ, the daughter of Chēndi residing at Alāchēri in Alī-nādu raised a shrine at [Ira]ṅgādu and endowed land for food offerings and a garden for a festival on the day of Tiruvādrāi in Chittirai.
252	Do. No. 5. Do.	Chōla	Rājādhirāja I	Regnal year 32	Do.	Incomplete. Begins with the <i>prāṣasti</i> , <i>Tiṅgaṭē-ṣeṇa</i> , etc. Seems to record a grant of land by the <i>Uṭṭar</i> of Ilāṅgādu alias Mummudisōlanallūr providing for daily food offerings and half a lamp to god Tiruvagattisvaram-udaiya mahādēvar.
253	Do. No. 6. Do.	[Do.]	....	....	Do.	Beginning lost. Records the grant of land called Kumārachecheruvu made tax-free by the <i>Uṭṭar</i> of Ilāṅgādu to provide for food offerings daily with 2 <i>nāḍi</i> of rice to god Tiruvagattisvaram-udaiyār. The <i>Uṭṭar</i> undertook not to levy <i>śalattādu</i> on the śivabrahmanas of the temple. In characters of about the 11th century.
254	Do. Photographs of seven out of 143 lead coins from the Director of Museums through Sri K. G. Krishnan. Findspot: Andippatti . Chengam Taluk, North Arcot District.	....	....	....	Do.	Round. <i>Obv.</i> : Two wavy lines flanked at the beginning by a comb-like figure on either side in a diagonal direction. <i>Rev.</i> : In the centre <i>Aṅkusa</i> with two parallel lines to the proper left of it with a circle each above and below the lines. Legend on the rim beginning at VI reads: <i>Aṅṅaṅaṅa Chēndan</i> . In characters of about the 4th century A. D.
NORTH ARCOT DISTRICT						
WALAJAH TALUK						
255	Koṭakral .—Temple in ruins to the north of the village, central shrine, lintel of the entrance.	....	....	Śaka 1658. Nāḷa, Chaitra śu. 15.	Kannada	Records the devotion of certain individuals to the devotee of the deity Jaga Śāntisvara.
256	Back wall of <i>maṇḍapa</i> nearby	....	....	Krōdhi, . Maga (Māgha) śu. 15.	Do.	Records the names of three persons who were members of the <i>dīvarā</i> community. In late characters.
257	Stone set up outside the <i>maṇḍapa</i>	....	....	Śaka 1665, Rudhirōdgāri, Chaitra ba. Sunday.	Do.	Indistinct. Purport not clear.
258	Māṅgādu .—Śiva temple, central shrine, west wall, tier.	Vijayanagara	Achyutadēva-mahāśāya	Nandana, Saṅkramaṇa. Tai,	Tamil	Records the assignment of land for raising Tirumadaṇḍavilāgam for the temple of Tirunāgēsivaram-udaiyār at Māṅgādu by the <i>Uṭṭar</i> and Perumṅkil-nāyakkar for the merit of Pottu-nāyakkar. Pallavarāyar-kuḍaimēnibam is referred to in the description of the land.
259	North wall, base moulding	....	....	....	Do.	Records the devotion of <i>Uṭṭaṇḍarāyar</i> . In late characters.
260	Māvilīyammaṇ temple in the same place, pillar built into the verandah.	Chōla	Vikramasōla	Regnal year 2	Do.	Records the endowment of eight <i>dīraman</i> for a twilight lamp for god Tirunāgēsivaram-udaiya mahādēva at Māṅgādu in Karaivali by Aṅkōṇḍan, the headman (<i>kiḷavan</i>) of Nāraiṇūr.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—<i>concl'd.</i> NORTH ARCOT DISTRICT—<i>concl'd.</i> WALAJAH TALUK—<i>concl'd.</i> Māṅgāḍu—<i>concl'd.</i>					
261	Another pillar in the same place . . .	....	....	....	Tamil . . .	Damaged. Contains only the imprecatory portion. In characters of the 9th century.
262	Ponnai.—Rock near the river . . .	....	....	Saka 135[7] Rākshasa, Aṇi. 5, ba. 14, Tiruvādirai, Saturday=1435 A. D., June 25. The day of the month was 28, not 5.	Do. . . .	Records an agreement between the <i>māṭṭajanangal</i> of Chāttu- agaram in Kijikarai in Vallimalaip-payru and the <i>ṭṭār</i> of Ponnai regarding the utilisation of water from the channel from the river near the headworks of Veppampūttai.
	SALEM DISTRICT TIRUCHENGODU TALUK					
263	Paḍupṭṭaiyam (near Samudram).— Siva temple in ruins, east wall, right of entrance.	Hoysala . . .	Vira-Rāmanātha	Regnal year 5 .	Do. . . .	Incomplete, and damaged. Records a detailed enumeration of items of worship and offerings (specified) and the appor- tioning of endowments made in cash and kind accruing from the lands of the deity in Samudrach-chaturvēdimaṅ- galam in Arugāvūr-nāḍu.
264	Maṭṭamaṅḡapa, south wall . . . .	....	....	....	Do. . . .	Records the assignment of the income from the <i>āyams</i> such as <i>pāṭippāṭṭam</i> on Periyeri in Muppavai-samudrach- chaturvēdimaṅgalam, <i>pāṭippāṭṭam</i> and <i>uṭṭāyam</i> on Chirrēri in Nāgasamudram and <i>kalapai</i> , <i>kappālam</i> and <i>taragu</i> from this <i>agaram</i> to provide for cartage and labour in the maintenance of the lakes. Ten <i>panam</i> each for the deities Maḍēvar and Emperumān out of these <i>āyam</i> are also allotted. In characters of about the 13th century.
265	Tiruchcheṅḡōḍu—Rock above the <i>nāgar- kuṇḍu</i> to the west of the steps.	Chōḷa	Rājakeśariyarman	Regnal year 5 .	Do. . . .	Records the endowment of 16 <i>kalaiṅṅi</i> of gold in the hands of the Pannirandunāṭṭup-perumakkal for contributing one <i>nālī</i> of gingely oil every Saturday by Puliyan-Kadamban of Vellūr in Veṅḡala-nāḍu, the headman of Ma(Pa)ñchavan- Vellūr. In characters of about the 13th century.
	MAHARASHTRA AKOLA DISTRICT NALAPUR TALUK					
266	Pāṭur Lēṇi.—Photographs of inscrip- tions from Dr. M. G. Dikshit, Director,	....	....	....	Kannuḍa . . .	Reads: <i>Śrī-Aramuḡila</i> . In characters of about the 8th century.

Department of Archives and Archaeology, Maharashtra State, Bombay. No. 1.						
267	Do. No. 2 . . . . .	....	....	....	Do.	Reads: <i>Śrīpati ga [nu] kṛṇṭha.</i> Do.
268	Do. No. 3 . . . . .	....	....	....	Do.	Reads: <i>Śrī-polachelva.</i> Do.
269	Do. No. 4 . . . . .	....	....	....	Do.	Reads: <i>Śrī-Penta [ne].</i> Do.
270	Do. No. 5 . . . . .	....	....	....	Do.	Reads: (1) [...ra]gaṇ (2) ...varedon. Do.
271	Do. No. 6 . . . . .	....	....	....	[Sanskrit ?], Nail-headed.	Badly worn out. In characters of about the 7th century.
AURANGABAD DISTRICT						
272	Ajanṭā.—Cave No. 10. Wall on the dexterside.	....	....	....	Prakrit, Brāhmī	Records the gift of the wall by one Kanhaka, a resident of Bāhāḍa. In characters of the 2nd century B. C. Published in <i>Ep. Ind.</i> , Vol. XXXVII. pp. 241 ff. and Plate.
273	Do., first rafter between the first and second ribs of the roof-vault of the same Cave No. 10.	....	....	....	Do.	Painted in white. States that the <i>paśāḍas</i> (roof-components?) were the gift of Dhamadēva who was a mendicant. Do. Published in <i>ibid.</i>
274	Ellōra.—Cave No. 33, west annex, ground floor, pillar No. 2, base portion facing east. Photograph received from the Chemical Assistant, Office of the Junior Archaeological Chemist, Archaeological Survey of India, Aurangabad.	....	....	....	Sanskrit, Kannaḍa	Illegible. Refers to some images and mentions Padmāvatī in line 2. In characters of about the 10th century.
BHANDARA DISTRICT						
BHANDARA TALUK						
275	Pauni.—Broken stone pillar near the back side of the Jagannath temple. Photographs from Superintending Archaeologist, Archaeological Survey of India, Excavations Branch, Nagpur.	....	....	....	Prakrit, Brāhmī	Reads: <i>Upāsikāya Viśamitāya dānaṁ.</i> In characters of about the 1st century B. C.
276	Same pillar . . . . .	....	....	....	Do.	Reads: ....ya Viśamitāya dānaṁ sukhāya hōtu sarasātānaṁ. Do.
277	Another pillar . . . . .	....	....	....	Do.	Reads: <i>Parajitasa Utaṛakasa [mādi]rēhi.</i> Do.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
MAHARASHTRA—<i>contd.</i>						
GREATER BOMBAY DISTRICT						
BOMBAY CITY TAHSIL						
278	Bombay—Photographs received from Shri B. V. Shetti, Assistant Curator, Prince of Wales Museum, Bombay. Back of the pedestal of a Jaina metal image. Museum No. 67. 7. Findspot: Akota, Baroda District.	....	....	Vikrama 944 . .	Local Nagari. dialect,	Records the gift of the image.
279	Do. Back of a metal image of Pārśvanātha in the same museum. (Museum No. 67.9). Findspot: Do.	....	....	....	Do. . . .	Damaged. Reads: <i>ghanaśīla</i> . In characters of about the 10th century.
280	Do. Back of another metal image of Pārśvanātha (<i>Trīṭhikā</i>) in the same museum. (Museum No. 67.10). Findspot: Vasantaqadh.	....	....	Vikrama 1110 .	Do. . . .	Do. Purport not clear.
281	Do. Back of a third image of Pārśvanātha (<i>Trīṭhikā</i>) in the same museum. (Museum No. 67.11.) Findspot: Do.	....	....	Vikrama 1106 .	Sanskrit, Nagari .	In verse. Records the making of the image. by the wife (name not clear) of Mammata, son of Śreṣṭhī Saṭṭaka who belonged to the Brāhmaṇiya-saṭṭana.
282	Do. Back of the fourth metal image of Pārśvanātha (<i>Trīṭhikā</i>) in the same museum. (Museum No. 67.12). Findspot: Do.	....	....	....	Do. . . .	Incomplete. Mentions a <i>śrāvaka</i> named Gō[chi] who probably belonged to Chandrakula and [Māḍha]-gachchha. In characters of about the 11th century.
283	Do. Back of the pedestal of a fifth metal image of Pārśvanātha (<i>Trīṭhikā</i>) in the same museum. (Museum No. 67.13). Findspot: Do.	....	....	....	Early Nagari .	Reads: <i>Sa[ga]śa</i> . In characters of about the 10th century
284	Do. Back of the <i>prabhāvalī</i> of an unidentified Jaina metal image in the same museum. (Museum No. 67.14). Findspot: Do.	....	....	Vikrama 121[8], Jyeshtha śu. 10, Friday=1162 A.D., May 25 .	Local dialect, Nagari	Worn out.
285	Do. Back of a metal image of Pārśvanātha (<i>Trīṭhikā</i>) in the same museum. (Museum No. 67.15.) Findspot: Do.	....	....	Vikrama 1091	Sanskrit, Nagari .	Records that the image was made by a <i>śrāvikā</i> named Nēniya belonging to Dhārāpadriya-gachchha.

286	Do. Back of the <i>prabhāvali</i> of an unidentified Jain metal image (<i>Trivikā</i>) in the same museum. (Museum No. 67.16). Findspot: Do.	....	....	....	Do.	Records that the image was made by a <i>Śrāvikā</i> named Pa[rum]ā belonging to the Śrī Ma[lla]vādyaśāhāya-saṁtāna. In characters of about the 11th century.
287	Do. Back of a metal image of Dharmānātha in the same museum. (Museum No. 67.17). Findspot: Not known.	....	....	Vikrama 1484, Vaiśākha śu. 3.	Do.	Records that the image called <i>Chaturviṃśatipāṭhaka</i> of Dharmānātha was made by Śā. Godhaka of the Ukāśa-vāṇśa along with his wife Karmīk, his brother (name damaged) and the latter's wife Rāgīnā as well as other relatives, for his merit and that it was consecrated by Sōmasundara-sūri of the Tāpā-gachchha.
288	Do. Back of a Jain image of Nāminātha in the same museum. (Museum No. 67.19). Findspot: not known.	....	....	Vikrama 1243, Māgha, ba. 15.	Do.	Records that the image of Vīra (Mahavīra) was made by Vajhūddaka, son of [Vō]dharadēva and Pānsiri and that it was consecrated by Viraprabha-sūri.
289	Do. Back of a metal image of Nāminātha in the same museum. (Museum No. 67.80). Findspot: Not known.	....	....	Vikrama 1228, Mārgaśīra śu. 12.	Do.	Records that the image of Nēminātha was made by <i>Tha</i> ² Rāvaḍēva, son of <i>Tha</i> ² . Ābapaśi (?), belonging to the Vāda-(dī)ya-gachchha.
290	Do. Back of a Jain metal image in the same museum. (Museum No. 67.22). Findspot: Not known.	....	....	....	Early Nāgarī	Reads: [..va] <i>Sutā śaṇṭi</i> . In characters of about the 11th century.
291	Do. Pedestal of a metal image of Trivikrama form of Viṣṇu in the same museum. (Museum No. 68.1). Findspot: Not known.	....	....	....	Sanskrit, Nāgarī	Records that the image was the gift of one Saṅghapālaka. Do.
292	Do. Pedestal of a bronze Buddhaimage. Findspot: Not known.	....	....	....	Nāgarī	Reads <i>Kyaraṇāra</i> . In characters of about the 13th century.
293	Slabs in the Prince of Wales Museum, Bombay. Impressions received from Shri B. V. Shetti, Assistant Curator, No. 1 (Museum No. 26). Findspot: <i>Āṇaragūbhi</i> , Hubli Taluk, Dharwar District, Mysore State.	Rāshtrakūṭa of Maikhēḍ	Nityavarsha Khoṭṭiga	Saka 893, Prajāpati, Āvayuja ba. 15, Sunday, solar eclipse-971 A.D., October 22.	Kannaḍa	States that while Permaḍi Mārasinghaḍēva was administering over <i>Gaṅgavāḍi</i> -96,000, Purigere-300 and Belvala-300, Paichāladēva, who was administering Sabbi-30, made over a grant of some <i>gadyāṇas</i> to eighty four persons. Also registers grants of salt and ghee to the eighty four of Vajjath by [Rā]ṇaṇasa and 6 <i>matā</i> of land to god Malligagādayya. Published in <i>Ind. Ant.</i> , Vol. XII, pp. 255-66.
294	Do. No. 2. (Museum No. 21). Findspot: Not known.	....	....	Saka 966, Tāraṇa, Kārttika ba. 15, solar eclipse-1044 A.D., November 22. (The week day was Thursday).	Sanskrit, Nāgarī	Seems to record a gift of land to god Ha[ṇi]śchandraḍēva (?) by Mahalaṇṇi, son of <i>Vaṇika</i> Gōṇaiya.
295	Do. No. 3. (Museum No. 25). Findspot: Do.	Chālukya of Kalyāṇa	Trailōkyamalla Sōmēśvara 1	Saka 9[8]2, Śārvara, Pushya śu. 15, Sunday, Uttaraṇa-Saṁkrānti-1060 A.D., December 10. (The <i>saṁkrānti</i> occurred on December 23).	Kannaḍa	Refers to Jayakēsi of the Maṇalera family as the feudatory of the king, [Byā]kabbharasi as the wife of the former and <i>Mahāsāmanā</i> Indrakēsi as their son. Registers a grant of land and 30 <i>gadyāṇas</i> to 12 brāhmaṇas of the village for maintaining a <i>satra</i> (<i>chhatra</i>) after laying the feet of 42 <i>mahājanas</i> of the village by Madhukarasa, subordinate of Indrakēsi while the latter was governing Siggāve. Mentions Maṇarasa-dāṇḍaṅgalyaka probably as the administrator of Bhaṇḍivāḍa-grāma (Notified in <i>ASR.</i> , 1936-37, p. 98 and <i>SIL.</i> , Vol. XX, p. xix).
296	Do. No. 4. (Museum No. 242). Findspot: Do.	Śiṅhara	Arantadēva	Saka 100[3]	Local dialect, Nāgarī	Mentions the rule's <i>Śrīkaraṇa</i> including <i>anūtiya</i> Jadapaiyya. Purport not clear.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
MAHARASHTRA—<i>contd.</i>						
GREATER BOMBAY DISTRICT—<i>concl.</i>						
BOMBAY CITY TAHSIL—<i>concl.</i>						
Bombay—<i>concl.</i>						
297	Slabs in the prince of Wales Museum, Bombay. Impressions received from Shri B. V. Shetti, Assistant Curator. No. 5. (Museum No. 128). Findspot: not known.	Chālukya of Kalyāṇa	Tribhuvanamalla (Sōmēśvara IV)	Kaliyuga 4288. Jayakēsi year 12. Kālayukti. Pushyabha. 11, Sunday. Uttarāyana-saṁkramaṇa. Irregular.	Kannada	Mentions Kadamba Jayakēsi as governing Konkana-900 and Halasige-12,000. From his capital Gōve and registers grants of land after purchase, house and <i>maṭha</i> after construction, to god Senigēśvara by the <i>Kuṭṭabas</i> and <i>Śaigasa</i> of Navilūm. Cf. <i>Kadambakula</i> , p. 467, No. 23.
298	Do. No. 6. (Museum No. 131). Findspot: Do.	Do.	Do.	Siddharthin, Māgha	Do.	Mentions a certain <i>mahāmaṇḍalēśvara</i> of the Kadamba family (name lost) as the feudatory of the king and registers grant of some tax for the worship of god Bhōgēśvara by <i>Pergade</i> Chavundaraya and some grants for the worship of god Kumbēśvara by Barmāṇa and Vāvaṇayya.
299	Do. No. 7. (Museum No. 139). Findspot: Thāṇā, Thāna District.	Śiṅhāra	Aparādityadēva II	Śaka 1106, Krōdhin. Kārttika ba. 15. Monday=1184 A.D., November 5, solar eclipse.	Sanskrit and local dialect, Nāgari	Mentions <i>Mahāpradhāna</i> Bhōṣaka Vyōmaśambhu and records the donation of an orchard and several other gifts for different purposes to the Vyōmēśvara temple by the minister. The gift land was situated in Vēharali in Dēhasa-grāma in Śaṭṣaṣṭi-vishaya. Published in <i>Journal of the Bihar Research Society</i> , Vol. XXIX, pp. 210-15; <i>Prāchīna Marāṭhi Koru lekha</i> , pp. 72-76 and plate.
300	Do. No. 8. (Museum No. 19). Findspot: Not known.	..	....	Śaka 1106, Krōdhin. ....śu. 1, Saturday.	Local dialect, Nāgari	Fragmentary and damaged. Mentions Gōṣavi Śridhara in line 9.
301	Do. No. 9. (Museum No. 15). Findspot: Do.	Śiṅhāra	Aparādityadēva II	Śaka 1108, Parābhava, Māgha.	Sanskrit and Local dialect, Nāgari.	Records that the king, after taking holy dips on the occasion of <i>Māgha parva</i> , made a grant of 24 <i>dramma</i> s for worship and offerings to the deity Vaidyanātha of Dhārthavati. The gift money was from the fixed revenue of the orchard belonging to <i>Mahāsāndhivigrahaika</i> Anantapāi Prabhu and situated in the village of Mahāvali in the Śaṭṣaṣṭi-vishaya. Mentions <i>Mahāmātya</i> Bhōṣpa Vyōmaśambhu. The record was written by <i>Kāyastha</i> Valiga-pandita. Published in <i>JBRAS.</i> , Vol. XII, pp. 332 ff.
302	Do. No. 10. (Museum No. 140). Findspot: Do.	Do.	Sōmēśvaradēva	Śaka 1181, Siddharthin, Phālguna śu. 3, Monday=1260 A.D., February 16.	Sanskrit, Nāgari	Illegible. Mentions <i>Mahāmātya</i> Jhampada Prabhu and the <i>śrikarāṇas</i> including Kōṣavarāya and seems to record grants (details lost) to the deity Haripalēśvara deva.
303	Do. No. 11. (Museum No. 148). Findspot: Do.	...	....	Śaka 1202(?)	Do.	Do. Purport not clear.
304	Do. No. 12. (Museum No. 133). Findspot: Do.	...	....	Śaka [12]04, Vishu. Māgha śu. 1, Tuesday. Irregular.	Kannada	Records the death of a certain Basave-[nā*]yaka <i>alias</i> Kari-basavaya-nā[yaka*] who died in a fight near[S5]gala, after defeating three persons.

305	Do. No. 13. (Museum No. 134). Findspot: Do.	....	Muhamad	Saka 1347, Viśvāvasu	Local dialect, Nāgarī.	Purport not clear.
306	Do. No. 14. (Museum No. 141). Findspot: Do.	....	....	Saka 1463, . . . bhi...	Kannāḍa	Damaged and worn out. Seems to register a grant of land. Mentions a certain [Til]hameyaya.
307	Do. No. 15. (Museum No. 23). Findspot: Do.	....	....	Saka 1[7]46, Tāṇana, Āvina, . . . Dakshi- nāyana.	Sanskrit, Nāgarī	Seems to record the construction of a Śiva temple by one Gopāṇa, son of Jivapāṇa.
308	Do. No. 16. (Museum No. 24). Findspot: Do.	....	....	Sainvat 1881....	Nāgarī.	Badly worn out. Purport not clear.
309	Do. No. 17. (Museum No. 151). Findspot: Do.	....	....	....	Local dialect, Nāgarī	Fragmentary. Only portions of an imprecatory verse are traceable at the end. In characters of about the 12th century.
310	Do. No. 18. (Museum No. 147). Findspot: Do.	....	....	Sarvajit, Bhādra- [pade].	Do.	Badly damaged. Mentions one Rāṭṭa. Purport not clear.
311	Do. No. 19. (Museum No. 3). Findspot: Do.	....	....	....	Sanskrit, Telugu- Kannāḍa.	Do. Purport not clear. Only [po]gharakāri can be read in the last line. In characters of the 7th-8th century.
312	Do. No. 20. (Museum No. 149). Findspot: Do.	....	....	....	Sanskrit, Nāgarī	Do. Illegible. Mentions Nāgapura in line 2 and contains imprecatory verses at the end. In characters of the 12th century.
313	Do. No. 21. (Museum No. 150). Findspot: Do.	....	....	....	Do.	Fragmentary and damaged. Contains only an imprecatory portion. Do.
314	Do. No. 22. (Museum No. 18). Findspot: Do.	....	....	....	Do.	Illegible. Purport not clear. The record was written by Bhāskara. Do.
315	Do. No. 23. (Museum No. 168). Findspot: Do.	....	....	....	Do.	Do. Seems to record a gift of land to a brāhmana (name lost) belonging to the Vasishtha-gōtṛa. Other details are lost. Do.
316	Do. No. 24. (Museum No. 150). Findspot: Do.	....	....	....	Local dialect, Nāgarī	Incomplete and illegible. Purport not clear. Do.
MYSORE						
DHARWAR DISTRICT						
KALGHATGI TALUK						
317	Bēgūr.—Slab kept in front of the temple of Rāmaṅgēśvara in the village.	Chlukyā of Kalyāna	Tribhuvānamalla	....	Kannāḍa	Damaged and incomplete. Mentions as the king's subordinate, a Kadamba feudatory (name lost). In characters of the 12th century.
318	Hero-stone set up on the bank of the Rāmaṅgēśvara-honda in the village.	....	....	....	Do.	Damaged and worn out. Mentions a certain Saṅjaya. Do.
319	Hero-stone set up on the way to Bisaraṅgi outside the village.	....	....	Sārvara, Chaitraṅga.	Do.	Indifferently engraved. Records the setting up of the hero-stone in memory of Chikka-Ōtinaka (Chikka-Ōti-nāyaka) by Bharaminaka (Bhrami-nāyaka). Mentions Deṇṇamaṇṇa as the wife of Ōtinaka (Ōti-nāyaka). In characters of about the 16th century.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
MYSORE—<i>contd.</i>						
DHARWAR DISTRICT—<i>contd.</i>						
KALOHATGI TALUK—<i>contd.</i>						
320	Bisaralli.—Slab lying to the south of the field of Kallayya Ghannabasayya Karparad outside the village.	....	....	[Prājōtpatti], Āvayuja śu. Mā (Mahā)-Navami.....	Kannada . . .	Worn out. Mentions [Boṃ]migadēva and seems to record some grant. In characters of about the 15th century.
321	Dāstikoppa.—Slab lying in the field of Basanna Agasimani, outside the village.	....	....	Saka [1428], Bhāva, Mārgasira ba. 12, Makara-sankra-maṇa.	Do. . . .	Seems to register a grant of land to Vitapa-jōisa, by the son (name lost) of Ningarasa of Vasistha-gōtra.
322	Slab lying in the field of Doddā Hanuman-tappa Basanagaṇḍa Patil outside the village.	....	....	....	Do. . . .	Damaged and worn out. Purport not clear. Figure of a standing person with an umbrella in the left hand (Vāmana) flanked by <i>ṣaṅkha</i> and <i>chakra</i> , is engraved above the inscription. In characters of about the 15th century.
323	Slab lying in the field of Hubballiyavārū outside the village.	....	....	....	Do. . . .	States that the field was the <i>mānya</i> of Siddharasayya of Āvalāyana-gōtra and Viśvamitra-gōtra. In late characters.
324	Ichanahalli.—Slab lying to the south of Satevāna-guḍi in the village (deserted).	....	....	Saunya, Māgha ba. Pañchami...	Do. . . .	Records a grant of <i>mānya</i> to god Kalidēva by Kariyana of Viśvalahāli while bhāna-nāyaka was administering the Unakal division. Do.
325	Jūjanahalli.—Slab lying in front of the temple of Basavanna outside the village.	....	....	....	Do. . . .	Completely worn out. In characters of about the 12th century.
326	Kalkuṇḍi.—Slab kept in the house of Khāṇḍappa Yallappa Nayak in the village.	Chālukya of Kalyāṇa	Jagadekamalla	....	Do. . . .	Mentions as the king's feudatory Jayakēsi of the Kadamba family, his sons Permaḍidēva and Vijayāditya and states that <i>Mahāmaṇḍalēśvara</i> Sivachitta-Permādi was administering Palasige-12,000, Koṅkana-900 and Kavādadvipa-savāṇka. Refers to Bharani, Kalkuṇḍi and Chāṇḍavūru as the villages within the territory ruled by the Kadambas. Seems to record a grant of land (details lost). Do.
327	Siṅgaṇahalli.—Broken slab lying outside the temple of Kalmēśvara outside the village.	....	....	....	Do. . . .	Fragmentary. Mentions a <i>Maṇḍalika</i> (name lost). Do.
328	Another broken slab in the same place.	....	....	....	Do. . . .	Do. Registers a grant of 400 <i>kamma</i> of land and a house-site by Kamkapa Kēta-gāvūṇḍa for the maintenance and upkeep of some <i>basadi</i> (name lost). Also records another gift by Mādi-gāvūṇḍa of the same place, obviously for the same purpose. Both the gifts appear to have been entrusted into the hands of Sōmēśvara-paṇḍita. Do. Probably goes with No. 327 above.

329	Tambūru.—Slab lying outside the temple called the Uttarakumārana-gudi outside the village.	Kadamba of Goa	Jayakēsi II	Regnal year 4, Sādhārāṇa, Pushya śu. 5, Monday=1130 A.D., December 8.	Do.	Mentions Māleśvarayya-dandanāyaka. Purport not clear. In characters of the 12th century. This and the following four records are engraved in continuation, one after the other.
330	Same slab	Chājukya of Kalyāṇa	Tribhuvanamalla	Saka 1067, Krōśāṇa (K r o d h a n a) Pushya śu. 1, Sunday, Uttara-y a ṇ a-saṅkrānti. Irregular.	Do.	Records a gift of wet land, a house and an oil-mill for worship and offerings and for the maintenance of a perpetual lamp to god Uttarēśvara by Dēkiyakka, grand-daughter of Rājimayya after performing the <i>pādapūjā</i> of her lord Jayakēsi-dandanāyaka <i>alias</i> Jayadēvayya who was administering Tammiyūṇu and 12 villages as a subordinate of Kadamba Gūhulladēva. Among the number of other donors who endowed 5 <i>gadyāna</i> each for maintaining a perpetual lamp in their respective names, may be mentioned Rēvakabbe, the <i>dāyī</i> of Dēkiyakka and Chatṭikabbe, the <i>kiriyaṭṭe</i> of Jayadēvayya.
331	Do.	....	....	....	Do.	States that when Chatṭayya was governing the kingdom Kēṭapayya, the <i>hegāde</i> of Māraḷe-nādu, after offering <i>pādapūjā</i> to Hittimayya, the chief of Tammiyūru and having the feet of Lākulēśvara-paṇḍita, endowed 12 houses and 27 <i>matras</i> of wet land for the maintenance of the dancing girls of the temple of Uttarēśvara. The donor is said to have paid as <i>kāṇika</i> two <i>gadyāna</i> to the <i>Uroḍeyas</i> in order to have the endowments made free of all taxes. Mentions <i>Parama-kavi</i> Kannapayya as the composer of the grant and Udayanna as the engraver. In characters of the 11th century.
332	Do.	....	....	Saka 1008, Keshaya, ba. 2, Thursday, Uttara-y a ṇ a-Makara-saṅkrānti=1086 A.D., December 24.	Do.	Records gifts of 5 <i>gadyāna</i> towards maintaining a perpetual lamp each by Māchiyakka, the sister of Ravichandramayya, Lachchiyakka, the wife of Kēṭaya-sotti, Nāgiyabbe, the daughter of Kallikabbe, Hittabbeya Chattimayya of Kīrūvatti, Vishnu-Ōjha and <i>Śenabōva</i> Chattimayya and one <i>gadyāna</i> by Chatṭikabbe, respectively, out of the interest on the endowments.
333	Do.	Kadamba of Goa	Śivachitta-Permāṇḍi	(1) Kaliyuga 4248 (2) Viśvāvasu, Pushya, ba. 2, Monday, Uttara-y a ṇ a-saṅkrānti. Irregular.	Do.	Do. Registers a grant of wet land by Chatṭayadēva for the purpose of offerings to deity Chatṭēśvara, after having the feet of [Kalmēś]vara-paṇḍita, the <i>sthānāchārya</i> of the temple. Also records another grant of tax-free land by Vaidēśvarayya-dandanāyaka to the same god at the instance of Chatṭaya.
334	Tersikoppa.—Slab lying near the temple of Basavanna in the village (deserted).	(Chājukya of Kalyāṇa	Tribhuvanamalla	Saka 1002, Raudra, Jyēśṭha Amāvāsya, [Thursday], Uttara-y a ṇ a-saṅkrānti=1080 A.D., June 20. The week day was Saturday.	Do.	Damaged. Mentions that the king's feudatory (name lost) of the Kadamba family was administering Koṅkaṇa-900, Palasige-12,000, [Una]kal-30, Sabbi-30, etc. from the capital city Chandrapura. Mentions Mūka-gaṇuṇḍa as the subordinate probably of the Kadamba chief. Registers grants of land, camphor etc. for the worship of God Kalidēvasvāmi of Maḍalēśvara, by Mūka-gāyuṇḍa (son of Māda-gāyuṇḍa).
335	Another slab near the same place	....	....	....	Kannaḍa, Nāgari	Reads (1) <i>Vidyādhar-āchāryara</i> (2) <i>hola-viṭṭi</i> . In characters of the 14th century.

B.—INSCRIPTIONS ON STONE AND OTHER MATERIALS, 1967-68—*concl'd.*

52

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—concl'd.					
	DHARWAR DISTRICT—concl'd.					
	KALGHATGI TALUK—concl'd.					
336	Tumrikoppa —Slab kept in the field of Paravayya Basayya Sangedavarakoppa outside the village.	Vijayanagara	Sadāśiva	Saka 1472, Śādhārana, Chaitra śu. [1], Monday = 1550 A.D., March 19. The weekday was Wednesday.	Kannada	Refers to Yallappavodeya who was governing Bankāpura which belonged to the territory ruled by Sadāśivadēvarāya. Above the inscription is a crude sketch of a standing man facing right.
	NORTH KANARA DISTRICT					
	HALYAL TALUK					
337	Kāvalvād .—Hero-stone kept outside the temple of Someśvara outside the village.	Chālukya of Kalyāna	Jagadēkamalla	Jagadēkamalla year 11, Manmatha, Pushya śu.	Do.	Damaged and worn out. Records the death of Kētaya in a cattle-raid, after killing several raiders in the battle field near Kāhalvāda and rescuing the cattle. In characters of about the 12th century.
338	Another hero-stone in the same place.	Do.	Do.	Pārthiva, Vaiśākha śu. 7.	Do.	Records the death of Kājaya in a cattle raid near Kāhajavāda after killing several raiders and rescuing the cattle. Do.
339	Do. . . . .	....	....	....	Do.	Badly damaged and worn out. States that the stone was set up in the memory of a person (name lost). Do.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS*

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN						
AJMER DISTRICT						
AJMER TAHSIL						
2440	Ajmer.—Slab in the museum. Find-spot: Khimelmata temple, Vasantgadh, Pindwara Tahsil, Sirohi District.	....	Varmalata	[Vikrama] 682	Sanskrit, Northern	Records the construction of the temple of the goddess, probably Kshemaryā (mentioned in verse 2) at Vatākara-sthāna by a <i>goshthi</i> consisting of a number of individuals (names given) including a danseuse named Bātā attached to the temple, while the king's feudatory Rājīla, son of Vajrabhata-satyāsraya was ruling. A certain Satyadeva, son of Pitāmaha was entrusted with the work of construction. The <i>prastuti</i> was composed by the brāhmana Dhātaraśi, son of Divākara and incised by Nāgamuṇḍin. Published in <i>Ep. Ind.</i> , Vol. IX, pp. 187 ff. and Plate; Bhandarkar's List, No. 11.
BHARATPUR DISTRICT						
BAYANA TAHSIL						
2441	Bayānā.—Pillar in the Ukhāmandir . . . . .	....	....	....	Sanskrit, Nāgarī	Records that Kuntaka, son of Jhūjhudā, made a pillar with the help of the son of Pishata. In characters of about the 11th century.
2442	Pilaster in the same <i>Mandir</i> . . . . .	....	....	....	Local dialect, Nāgarī.	Reads: <i>Nairā (Nairrīṭa)-kōṇa</i> . Do. Noticed in <i>PRAS. WC.</i> , 1920-21, No. 3075.
2443	Another pillar in the same <i>Mandir</i> . . . . .	....	....	....	Do.	Reads: <i>Isāna-kōṇa</i> . Do. Ibid., No. 3076.
2444	Below the above . . . . .	....	....	....	Do.	Seems to be a later copy of No. 2443 above. In characters imitating the original. Ibid.
2445	North-east doorway on the west side of the Jhālār <i>baḍī</i>.	....	....	Vikrama 1325, Vaiśākha śu. [11?], Tuesday=1268 A.D., April 24.	Do.	Damaged. Seems to mention a person named Yēmaka, son of.....raipati. Ibid., 1917-18, No. 2820.
2446	Stone lying under a tree on the way to Pañjayē ka mandir.	....	....	Vikrama 1635, Vaiśākha śu. [3].	Do.	Purport not clear. Mentions one Hiradē and also one Hiradērā[ja]. In embossed-characters.
2447	Stone in Goswami Hathipuri's <i>chhatrī</i>	....	....	Vikrama 1795	Do.	Indifferently engraved. Refers to the <i>chhatrī</i> of <i>Goswami</i> Hathipuri in line 3. Mentions the names of some masons.

*Continued from Appendix C of A. R. Ep. 1966-67.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

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Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—<i>contd.</i>						
BHARATPUR DISTRICT—<i>concl'd.</i>						
BAYANA TAHSIL—<i>concl'd.</i>						
2448	Bijayagadh.—Stone pillar set up on a platform.	....	Vishnuvardhana	Krita (Vikrama) 428, Phālguna ba. 16.	Sanskrit, Western variety of Southern (?)	Records the erection of a <i>yūpa</i> at the time of a <i>Pundarika</i> sacrifice by the ruler who belonged to the Varika tribe and who was the son of Yaśovardhana, grandson of Yaśārāta and the great-grandson of Vyāghrarāta. Published in <i>CHI.</i> , Vol. III, pp. 252 ff. and plate; Bhandarkar's List, No. 2.
2449	Same pillar . . . . .	....	....	....	Sanskrit, Nāgarī .	Reads: <i>Śrī.Yōgī.Vra (Bra)hmasūgarā[h] ||</i> In characters of about the 15th century.
RUPRAS TAHSIL						
2450	Rupbas.—Pedestal of an image of Śeṣha-śāyin.	....	....	Vikrama 12[11], Phā (Phālguna) ba. 10.	Local Nāgarī, dialect.	Impression incomplete. Badly damaged and worn out. Contains the word <i>mahāmanti</i> in line 1.
2451	Left side of an image lying near Lolat.	....	....	....	Do.	Fragmentary. Purport not clear. In characters of about the 15th century. Noticed in <i>PRAS.</i> <i>WC.</i> , 1919-20, No. 3000.
2452	Bhīmasēna <i>lāṭī</i> , inscription No. 1. . . .	....	....	Vikrama 1[8]09, vaiśākha ba. [3].	Do.	Carelessly engraved. Records the date only. Ibid., No. 3001.
2453	No. 2. . . . .	....	....	....	Do.	Four single line records, one of which seems to read <i>Gulābarāmana</i> . In late characters. Ibid.
2454	Podestal of an image of Rāvati . . . . .	....	Sahasī-[J]eigha	Vikrama 1854, Mārgaśīrṣa śu. 10.	Do.	Describes the chief as the ruler of Virāja. Seems to state that the image (of Mātāji) was caused to be made by Amchharāma. Mentions the name of the mason (name not clear).
2455	Podestal of an image of Lakṣminārāyaṇa . . . . .	...	Maharaja Balavatasīgha (Balwant-singh).	Vikrama 1898, Dvitiya Aśvina śu. 10, Sunday=1841 A.D., October 24.	Do.	States that the image of Lechhmi-nārāṇī (Lakṣminārāyaṇa) was installed by <i>Taujdar</i> Gaṅgāyatsuna. Also mentions Bābā Lechhimanadāsa, a disciple of Haridāsa and some others. The mason was Nathu Haradēva.
2456	Samra.—Stone slab near a <i>bāodī</i>	Mughal	Akbara Sāhi Jalāla	Vikrama 1645, Vaiśākha śu. 8.	Sanskrit, (corrupt), Nāgarī.	Purport not clear. Mentions <i>Rāja</i> Dugaji and his son <i>Rāja</i> Vamjaraji.

BHILWARA DISTRICT						
MANDALGARH TAHSIL						
2457	Bijolia.—Pilaster of the temple of Unjēśvara-Mahādēva.	....	....	Vikrama 123[47]	Do. . . .	Indifferently engraved. Seems to mention a person named Vālamakand (Bālamukunda?). Refers to Mahānkāla (Mahākāla). Noticed in <i>PRAS. WC.</i> , 1905-06, p. 58. No. 2758.
2458	Pillar in the composite temple of Mahākāla and Baijanātha.	....	....	Vikrama 1349, Māgha ba. 14, Wednesday = 1293 A.D., January 8.	Sanskrit, Nāgarī	Records the obeisance to god Mahākāla of Valāladēv, son of Hamsarāja. Ibid., No. 2159.
2459	Pavement between the composite temple and the Hazārēśvara-mandir.	....	....	....	Do. . . .	In verse. Records the obeisance to god Mahākāladēva of Lakshmadēva, son of Nārāyaṇa. In characters of about the 13th century. Ibid., p. 59, No. 2162.
2460	Another inscription in the same place	....	....	....	Do. . . .	Records the obeisance of Sōvani Bhamvarasīha to god Mahākāla. Do. Ibid., No. 2161.
2461	Pillar in the Hazārēśvara-mandir	....	....	....	Local dialect, Nāgarī.	Reads <i>Achyantadhaja-jōgi</i> . In characters of about the 15th century. Ibid., p. 58, No. 2157.
2462	Inscriptions in the Mandākinī kūṇḍ, No. 1.	....	....	....	Sanskrit, Nāgarī	Damaged and impression incomplete. In verse. States that a person (name lost) took his bath in the Mandākinī-tīrtha for his self-purification. In characters of about the 12th century. Ibid., No. 2149.
2463	No. 2 . . . . .	....	....	Vikrama 1345	Sanskrit (corrupt), Nāgarī.	Pilgrim's record. Mentions Vyāsa Lasha(kha)madēva. Ibid., No. 2148.
2464	No. 3 . . . . .	....	....	Vikrama 1352, Mārgaśīrṣa śu. 10, Thursday = 1295 A.D., November 17, f.d.t.-09.	Sanskrit, Nāgarī	Mentions Rāja Bhimasīha and his son probably named Mahādēva who is stated to have taken bath in the Mandākinī-tīrtha. Ibid., No. 2156.
2465	No. 4 . . . . .	....	....	Vikrama 135[6]	Sanskrit (corrupt), Nāgarī.	Mentions Vajjā, son of Sūtra (<i>Sūtradhāra</i>) Madhava. Ibid., No. 2148.
2466	No. 5 . . . . .	....	....	Vikrama 1376, Pausa śu. 10, Sunday=1319 A.D., December 23.	Sanskrit, Nāgarī	Records that a person named Valaṅka, son of Tha°Kāku, a Naigama Kāyastha, worshipped god Mahānkāla (Mahākāla) and made gifts. Ibid., No. 2145.
2467	No. 6 . . . . .	....	....	Vikrama 13[8]5, Vai	Do. . . .	Impression incomplete. Records the obeisance to god Mahākāla of Sōbhana, a Māthura Kāyastha, son of Lādāna. Ibid., No. 2148.
2468	No. 7	Vikrama 1385, Vaiśākha ba. 13, Thursday = 1329 A.D., April 27.	Sanskrit (corrupt), Nāgarī.	Records the obeisance to god Mahākāla of Kulādī[tya], son of Lālū, grandson of Chāndana and great-grandson of Sūra-[pāla] who was the son of Virapāla. Ibid., No. 2153.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

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INDIAN EPIGRAPHY

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—<i>contd.</i>						
BHILWARA DISTRICT—<i>contd.</i>						
MANDALGARH TAHSIL—<i>contd.</i>						
BIJOLIA—<i>contd.</i>						
2469	No. 8 . . . . .	....	....	Vikrama 1386, Pauṣa ba. 5, Monday=1329 A.D., December 11.	Sanskrit (Corrupt), Nāgarī.	Records the obeisance to god Mahānkāla (Mahākāla) of Mokhasiṃha, son of Abhayasiṃha, grandson <i>Tha</i> ° Kirttasiṃha and great-grandson of Kaulasiṃha and of Kēlasiṃha, son of Sheṭhasiṃha, grandson of Kirttasiṃha, and great-grandson of Kaulasiṃha a <i>Kāyastha</i> of Māthur-ānvaya. Ibid., No. 2145.
2470	No. 9 . . . . .	....	....	Do.	Do.	Records the obeisance of Rāma...., son of <i>Tha</i> ° Vikramvaśiṃha, grandson of <i>Tha</i> ° Udā and great-grandson of Mahānasiṃha, a <i>Kāyastha</i> of Māthur-ānvaya to Mahānkāla. Ibid., No. 2145.
2471	No. 10 . . . . .	....	....	Vikrama 1386, Pauṣa ba. 5, Monday=1329 A.D., December 11.	Do.	Records that a certain Naraśiṃha, son of Tinuṇa, grandson of Chhṛiṭhila and great-grandson of <i>Tha</i> ° Pūnada, a Naigama <i>Kāyastha</i> performed pilgrimage to Mandakini-tirtha and paid obeisance to god Mahānkāla (Mahākāla) Ibid., No. 2150.
2472	No. 11 . . . . .	....	....	Vikrama 13[86?].	Local dialect, Nāgarī.	Records only the date. A female figure is sketched to the left of the 2nd line. Ibid., No. 2155.
2473	No. 12 . . . . .	....	....	Vikrama 1388, Phālguna ba. 5, Saturday=1332 A.D., January 18.	Sanskrit, Nāgarī	Records the obeisance to god Mahānkāla (Mahākāla) by Śre(Kṛṣ)ṭaka, son of <i>Tha</i> ° Śāmbhadeva (Śāmbadeva) and grandson of <i>Tha</i> ° Sēdha who was the son of <i>Tha</i> ° Alhapa, a <i>Kāyastha</i> of Māthur-ānvaya. Ibid., No. 2153.
2474	No. 13 . . . . .	....	....	Do.	Do.	Records the obeisance to god Mahānkāla (Mahākāla) of Mahādēva, son of Mālhapā and grandson of <i>Tha</i> ° Bhīṣvajī (Bhīkmasinṃha) belonging to Māthur-ānvaya-gotra. Ibid.
2475	No. 14 . . . . .	....	....	Vikrama 1388, Phālguna ba. 6, Sunday=1332 A.D., January 19.	Sanskrit (corrupt), Nāgarī.	Damaged. Records the obeisance of a person named Jōgya to Mahānkāla (Mahākāla). The writer of the record was Jaguśiṃha, brother of Mahānasiṃha and son of Haradēva. Ibid., No. 2152.
2476	No. 15 . . . . .	....	....	Do.	Do.	Records the obeisance of Gōgya to god Mahānkāla (Mahākāla). The record was written by Mōśhaka, son of Chhājala and grandson of Padamaśī, who was the son of Ahaḍa. Ibid., No. 2151.
2477	No. 16 . . . . .	....	....	Vikrama 1388, Pauṣa.	Local dialect, Nāgarī	Carelessly engraved. Refers to god Mahākāla in lines 1 and 2. Ibid., No. 2148.

2478	No. 17	. . . . .	....	....	Vikrama 13[88], Phālguna ba. 6, Sunday=1332 A.D., January 19.	Sanskrit (corrupt), Nāgarī.	Records the obeisance to god Mahānkāla (Mahākāla) by Rājādēva and [Phēnnā]dēva, sons of Jaitala and grandsons of Tihunapāla, son of <i>Tha°</i> Nā[th]u who was a <i>Kāyastha</i> of Māthur-ānvaya. Ibid., No. 2147.
2479	No. 18	. . . . .	....	....	Do.	Do.	Records the obeisance to Mahānkāla (Mahākāla) of a person named Gajānaka, son of Dhaṭṭaṇḍhara and grandson of Kālha, who was the son of Kirtipāla and grandson of <i>Tha°</i> Dhēnṭ, a <i>Kāyastha</i> of Māthur-ānvaya. Ibid., No. 2146.
2480	No. 19	. . . . .	....	....	....	Sanskrit, Nāgarī	Records the obeisance to god Mahānkāla (Mahākāla) and the bathing in the Mandākinī-tīrtha by Padmanābha, son of Amarēśvara. Ibid., No. 2148. In characters of about the 14th century.
2481	No. 20	. . . . .	....	....	....	Sanskrit (corrupt), Nāgarī.	Records that Mālī, son of Purnā and grandson of <i>Tha°</i> Chhājale, a <i>Kāyastha</i> of Māthur-ānvaya along with his family, performed a pilgrimage to god Mahānkāla. In characters of about the 14th century. Ibid., No. 2145.
2482	No. 21	. . . . .	....	....	....	Local dialect, Nāgarī	Mentions a person named Kāmādēva, son of [<i>Pañ</i>] Dehada. In characters of about the 14th century. Ibid., No. 2154.
2483	No. 22	. . . . .	....	....	Vikrama 1446, Kārttika 15.	Sanskrit (corrupt), Nāgarī.	Records the obeisance to god Mahānkāla (Mahākāla) of <i>Tri°</i> Rēḍā and Gāga and also of Gaṅgadatta, son of <i>Tri°</i> Nāllā. Ibid., No. 2143.
2484	No. 23	. . . . .	....	....	....	Sanskrit, Nāgarī	Seems to state that in the Kali age the merit of taking bath in the Mandākinī equals to that of offering <i>pīṇḍa-dāna</i> at Kurukshētra during the <i>Ravi-parvan</i> and at Gayā. In characters of about the 14th century. Ibid., No. 2146.
2485	No. 24	. . . . .	....	....	Vikrama 1555	Sanskrit (corrupt), Nāgarī.	Pilgrim's record. Mentions <i>Prachauli</i> Mahārāja, Shiva, Prithmala and Kisnadāsa. Ibid., No. 2148.
2486	No. 25	. . . . .	....	....	....	Local dialect, Nāgarī	Do. Contains the name <i>Bhaja</i> Mohana. In characters of about the 15th century. Ibid.
2487	No. 26	. . . . .	....	....	Vikrama 1732	Do.	Mentions a mason named Khētō. Ibid., No. 2146.
2488	Door-way of the shrine of Parāvanātha. No. 1.	. . . . .	....	....	Vikrama 1226, Vaiśākha ba. 11.	Sanskrit, Nāgarī	Records the obeisance of Manōratha, son of Mahādhara. Ibid., p. 58, No. 2141.
2489	No. 2	. . . . .	....	....	....	Do.	Mentions two <i>Bhaffarakas</i> named Padmanandīdēva and Subhachandradēva. In characters of about the 14th century. Ibid., No. 2139.
2490	Inscription on a pillar in front of the Parāvanātha temple.	Vikrama 146[77], Phālguna śn. 2, Wednesday = 1411 A.D., February 25.	Do.	Contains the <i>Prakāṣṭi</i> of a line of Jaina pontiffs belonging to Mūla-saṃgha, °like Dharmachandra gani, Ratna-kirti, Padmanandi, Subhachandra, etc., and refers to a <i>nishēdhika</i> of Hēmakirti who is described as the disciple of Subhachandra. Ibid., p. 57, No. 2138.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—*contd.*

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Sl. No	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—<i>contd.</i>						
BHILWARA DISTRICT—<i>contd.</i>						
MANDALGARH TAHSIL—<i>concl'd.</i>						
Bijolia—<i>concl'd.</i>						
2491	Another pillar in the same place . . .	....	....	Vikrama 14[8]3, Phalguna su. 3, Thursday=1427 A.D., January 30.	Sanskrit and Local dialect, Nāgarī.	Gives the names of Jaina pontiffs figuring in No. 2490 above, who are stated to belong to Mahi-saṃgha, Sarasvatī-gachchha, Balatkāra-gaṇa and Mūla-saṃgha, and also the names of certain Jaina nuns like Bāī Lōkasirī, her disciple (<i>sikhaṇī</i>) Vinayasirī, her disciple Charitraśrī and her disciple Āgamasirī and refers to a <i>nishēdhikā</i> of the Jaina nun Bāī [Chā]pitrāsirī. Ibid., No. 2137.
2492	A third pillar . . . . .	....	....	....	Local dialect, Nāgarī	Purport not clear. Mentions a lady whose name ends in <i>sirī</i> . In characters of about the 15th century. Ibid., p. 58, No. 2140.
2493	Jādōli.—Door-way of Bhāṅgaḍh . . .	....	....	[Samvat 969]	Sanskrit, Nāgarī	Refers to something done in (the temple of?) Śrī Mahākāḍeva. Noticed in <i>PRAS., WC.</i> , 1904-05, No. 2163.
2494	Door-way of Bgōḍī-Dēvrā . . . . .	....	....	....	Do.	Records the obeisance of a person named Thidāva. In characters of about the 10th century. Ibid., No. 2164.
2495	Another inscription in the same place . . . . .	....	....	....	Do.	Records the obeisance of one <i>Mahātma</i> Javārika. Do. Ibid., No. 2165.
2496	Image of Kālī in another Bgōḍī-Dēvrā. . . . .	....	....	....	Local dialect, Nāgarī	Seems to record the names of some pilgrims like Śrī-Chaṭṭī. Do. Ibid., No. 2166.
2497	Mandalgarh.—Temple of Jālōḍvara-Mahāḍeva. Inscriptions. No. 1. . . . .	....	....	....	Do.	Damaged. Seems to record some construction. Details not clear. In characters of about the 13th century.
2498	No. 2 . . . . .	....	....	Vikrama Chaitra. 15[4]2,	Do.	Damaged. Seems to record some construction in the temple of Mahāḍeva-Jālōḍra by <i>Parā</i> Vadi, son of Tivāḍī. Gōḍa during the rule of <i>Rāṇa</i> Bhavānīdāsa of Mandalgarh.
2499	No. 3 . . . . .	....	....	....	Sanskrit, Nāgarī	Reads: <i>Ajitanāthah</i> 2. In characters of about the 15th century.
2500	No. 4 . . . . .	....	....	....	Do.	Reads: [<i>Sam</i>]bhavah 3. Do.
2501	No. 5 . . . . .	....	....	....	Do.	Reads: [....] dānch 4. Do.
2502	No. 6 . . . . .	....	....	....	Do.	Reads: <i>Sumatināthah</i> [5]. Do.
2503	No. 7 . . . . .	....	....	....	Do.	Reads: <i>Padmaprabhah</i> [6]. Do.
2504	No. 8 . . . . .	....	....	....	Do.	Reads: [<i>Sapā</i>]śuvah 7. Do.

2505	No. 9 . . . . .	....	....	Do.	Fragmentary. Reads: [<i>Chandraprabhah</i>] 8. Do.
2506	No. 10 . . . . .	....	Vikrama 15[67]	Local dialect, Nāgarī	States that the record was written by Jōgi Manara.
2507	No. 11 . . . . .	....	Vikrama 1616	Do.	Impression incomplete. Mentions <i>sūtradhāra</i> Pālapa and his son, named Chhi.....
2508	No. 12 . . . . .	....	Vikrama 1617, Mārgaśīrsha śu. 11.	Do.	Indifferently engraved. Mentions <i>Ravata</i> Balibhūdra of Śālanāshi (Śālanāki) <i>gōtra</i> and refers to the renovation, probably of the temple.
2509	No. 13 . . . . .	....	Vikrama 1651, Jyeshtha ba. 5, Monday=1594 A.D., April 29.	Do.	Do. Seems to record some gift by Deharā, son of Jaga.
2510	No. 14 . . . . .	....	....	Do.	Reads: (1) <i>Prabhūa-śrī-Māgātala</i> . (2) <i>va. dhara</i> In characters of about the 16th century.
2511	No. 15 . . . . .	....	....	Do.	Mentions Hīrā, son of <i>sūtradhāra</i> Bōhītha. Do.
2512	No. 16 . . . . .	....	....	Do.	Indifferently engraved. Mentions the names of some masons like Tīlā. In late characters.
2513	No. 17 . . . . .	....	....	Do.	Do. Mentions Duvē Mañhara, Lishemidāsa, Bhata Mōhana and others. Do.
2514	No. 18 . . . . .	....	....	Do.	Do. Pilgrim's record. Mentions Udyamarāvala, Ānanda-rāvala and others. Do.
2515	No. 19 . . . . .	....	....	Do.	Do. Mentions Tikai, son of Naraba. Do.
2516	No. 20 . . . . .	....	Chaitra ba. 9, Wednesday.	Do.	Impression incomplete. Seems to record the construction of a platform. Mentions one <i>maharājadhīrāja</i> Āgara, (Āgaraji) in line 1. Do.
2517	No. 21 . . . . .	....	....	Do.	Pilgrim's record. Mentions Vyāsa Girādhara (Girādhara) and another. Do.
2518	No. 22 . . . . .	....	....	Do.	Refers to the rule of Āgaraji, and mentions a certain Māhatāji. Do.
2519	No. 23 . . . . .	....	....	Do.	Mentions Tīla and Nāla, sons of Parabata. Do.
2520	Temple of Undāvara-Mahādēva, pilaster.	....	Vikrama 1450	Do.	Worn out. Mentions Maṇḍalgadha in line 2. Noticed in <i>PRAS. WC.</i> , 1905-06, No. 2195.
2521	Pillar in the same temple . . . . .	....	....	Do.	Indifferently engraved and damaged. Mentions a chief named Gaṇḍharvadēva (Gaṇḍharvadēva). Details not clear. In characters of about the 15th century A.D.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i> BHILWARA DISTRICT—<i>concl'd.</i> MANDALGARH TAHSIL—<i>concl'd.</i> Mandargarh—<i>concl'd.</i>					
2522	Temple of Guptēśvara. Inscriptions. No. 1.	Guhila of Mēdapaṭa	Rāyamalla	Vikrama 1559, Śaka 1424, [Dakshin]- āyana (wrong for Uttarāyana), Vaiśākha ba. 5, Thursday, Uttara- Āśādhā=1502 A.D., March 31.	Local dialect Nāgarī	Seems to record some installation. Mentions a certain Kāmanāśingha. <i>PRAS. WC.</i> , 1905-06, p. 60, No. 2196.
2523	No. 2 . . . . .	....	....	Vikrama 1571, Śaka 1436, Uttarāyana, Grīśma-rītu, Āśādhā śu. 1, Friday, Pushya= 1514 A.D., June 23.	Do.	Records the construction of a <i>maḥī</i> of Rāmanātha by Acham- tanātha. <i>Ibid.</i>
2524	Temple of Rishabhadēva. Inscriptions. No. 1.	....	....	Vikrama 95 (The digits for 100 and 1000 are not engraved), Māgha śu. 4, [Monday].	Sanskrit, (corrupt), Nāgarī.	Worn out. Seems to record the making of an image. In characters of about the 16th century.
2525	No. 2	Guhila of Mēdapaṭa	Rāyamalla . . . . .	....	Sanskrit and Local dialect, Nāgarī.	Incomplete. Mentions <i>sūtra</i> (<i>sūvadhāra</i>) Gōmda, son of <i>sūtra</i> Mamāna. Do. <i>PIAS. WC.</i> , 1905-06, p. 60, No. 2197.
2526	No. 3 . . . . .	....	....	....	Nāgarī	Partly worn out. Mentions Hēma and his son. Purport not clear. Do.
	JODHPUR DISTRICT OSIAN TAHSIL					
2527	Osian.—Memorial stones on top of the hill to the east of the village. No. 1.	....	....	Vikrama 892, Māgha śu. 3, Sunday= 835 A.D., December 26.	Sanskrit, Siddha- mātrikā.	Records the death of a person named Jyōpaśka ?], son of Santibhaṭa who belonged to the Kāśyapa-gōtra.
2528	No. 2 . . . . .	....	....	Vikrama 1012, Jyēśhtha 4, Saturday, probably= 955 A.D., April 4. (The <i>Pakṣa</i> was <i>bahujā</i>).	Sanskrit, Nāgarī .	Records the death of a queen named Rānalā, who was the daughter of Kalahaka and who belonged to the Bōnāmaka- gōtra.

2529	Do. No. 3.	....	....	Vikrama 1241 (current), Māgha ba. 14, Saturday= 1184 A.D., January 14.	Do. . . .	Records the performance of <i>kāyōtsarga</i> by Kanakaprabha, described as <i>mahattara-mīra</i> , the disciple of Jinabhadra- upādhyāya.
2530	Memorial stones in the village. No. 1.	....	....	Vikrama [8]5[8], Māgha śu. 13.	Sanskrit, Siddha- mātrikā.	Records the death of a person named Dōṣaka who was the son of Nāṭaka, and who belonged to Dhakkata-jāti.
2531	Do. No. 2 . . . . .	....	....	Vikrama 895, Māgha ba. 12.	Sanskrit, Early Nāgari.	Records the death of Dhamdhavaka who was the son of Jēshtāditya and who was a rich man of the Dhakkata family.
2532	Do. No. 3 . . . . .	....	....	Vikrama 931, Pausa śu. [6].	Do. . . .	Records the death of a person named Duvakā who was the son of Punyattama and who belonged to Dhakkata-jāti.
2533	Do. No. 4 . . . . .	....	....	Vikrama 942, Chaitra ba. 12.	Do. . . .	Records the death of a lady named Duṣṣā, daughter of Baṭṭara.
2534	Do. No. 5 . . . . .	....	....	Vikrama 943, Chaitra śu. [7].	Do. . . .	Records the death of a lady named Māikā, daughter of Varuṇa and wife of Māhātaka.
2535	Do. No. 6 . . . . .	....	....	Vikrama 949, Āshāḍha ba. 8.	Do. . . .	Records the death of a person named Vitthu, son of Nāgāditya, belonging to Dhakkata-jāti.
2536	Do. No. 7 . . . . .	....	....	Vikrama 952, Phalguna [śu. 1].	Do. . . .	Badly damaged and worn out. Purport not clear.
2537	Do. No. 8 . . . . .	....	....	....	Do. . . .	Badly damaged. Mentions a person named Kakka in line 2. In characters of about the 9th century.
2538	Do. No. 9 . . . . .	....	....	Vikrama [991], Māgha ba. [5].	Do. . . .	Badly damaged and worn out. Records the death of a person, whose name is lost.
2539	Do. No. 10 . . . . .	....	....	Vikrama 9[...], [Chaitra] ba. 9.	Do. . . .	Records the death of a person (name not clear) who was the son of Gēppura (?).
2540	Do. No. 11 . . . . .	....	....	Vikrama 1010, Bhādrapada śu. 1[2].	Do. . . .	Damaged. Records the death of two sons (names not given) of a person whose name seems to be Madana (?) belonging to Dhakkata-jāti.
2541	Do. No. 12 . . . . .	....	....	Vikrama 1012, Vaiśākha ba. 1.	Do. . . .	Records the death of a lady named Jākā, daughter of Viṭṭhaka and wife of Udyānaka.
2542	Do. No. 13 . . . . .	....	....	Vikrama 1028, Jyēṣṭha ba. [..].	Do. . . .	Damaged. Records the death of a person (name lost) belonging to Dhakkata-jāti.
2543	Do. No. 14 . . . . .	....	....	Vikrama 1090, Pausa śu. 15.	Do. . . .	Records the death of a person named Chāhila, son of Bhrihhuṛāja of the Karkkuka family.
2544	Do. No. 15 . . . . .	....	....	Vikrama 1094, Sṛāvana ba. 8, Friday=1037 A.D., July 8.	Do. . . .	Records the death of a person named Maṇōrata, son of Dūdā.
2545	Do. No. 16 . . . . .	....	....	....	Local dialect, Nāgari	Mentions Sachivgāḍv in line 1. Also contains the word <i>nāṭkīya</i> in line 6. In characters of about the 11th century.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—<i>contd.</i>					
	JODHPUR DISTRICT—<i>concl'd.</i>					
	OSIAN TAHSIL—<i>concl'd.</i>					
	Osian—<i>concl'd.</i>					
2546	Memorial stones in the village. No. 17.	....	....	Vikrama 1490, Bhādrapada ba. 5, Monday=1434 A.D., July 26.	Local dialect, Nāgarī.	Records the death of [Rāja] Bayarassala along with his six wives named Rāvadi, Lāhaladē, Sashu[khuli] Kapurādē, Sōlyankini Kōkanadē, Yādihārī Sīriyādē, Shi(Khi)viṇi Pē....dē and Vāhērāṇī Lakamadē.
2547	Stone slab built into the wall of a building to the north-west corner of a hill in the same place.	....	....	Vikrama 1088, Ashādha ba. 2, Sunday, Mūla=1032 A.D., May 28.	Sanskrit, Early Nāgarī.	Damaged. Seems to record some grant of a levy of money and oil the details of which are not clear. Mentions Padmanābha in line 2. Refers to coins named <i>Rupaka</i> and <i>Vimīṭpaka</i> .
2548	Sachyāmātā temple. Inscriptions. No. 1	....	....	Vikrama 1247, Kārttika ba. 8, Sunday=1190 A.D., September 23.	Sanskrit, Nāgarī	In verse. Records the setting up of a pillar in the Dēvi temple by Dhāmdhala of Kauśīkānvaya in memory of his daughter named Kalyāṇi, who was the wife of Mādhala and the daughter-in-law of a brāhmaṇa named Vasuki.
2549	Do. No. 2 . . . . .	....	....	Vikrama 1247, Chaitra śu. 8, Tuesday=1191 A.D., March 5.	Do. . . .	States that (the pillar) was the gift of <i>Senāpati</i> Āṇ[ba]ḍa, brother of <i>Du°</i> Sādhala, son of Yaśōdhara, grandson of Nāgadāta and great-grandson of Memichandra of Avala gōtra.
2550	Do. No. 3 . . . . .	....	....	Vikrama 1247, Chaitra śu. 8.	Do. . . .	Do. Records the gift of <i>kumbh-stambha</i> s and <i>śiras</i> by Lakshmidhara and Āśadhara, sons of Kēlhana and grandsons of Satyadēva, who belonged to Kāśyapa-[gōtra*] and who was the priest of the temple of the goddess.
2551	Do. No. 4 . . . . .	....	....	Vikrama 1247, Chaitra śu. 13.	Sanskrit (corrupt), Nāgarī.	Records the gift of the <i>kumbh-stambha</i> with <i>śiras</i> (capital) by Dhanadēva and Jēhada, sons of Sāvadevi and Sādha who was the son of <i>Ligā</i> Virāṇa of Bhādra-gōtra.
2552	Do. No. 5 . . . . .	....	....	Vikrama 1247, Ashādha śu. 11, Thursday=1191 A.D., July 4.	Do. . . .	Records some installation by Jisadhavala and Jisōdhara who were the sons of Dēvaṛi and <i>Sūtradhara</i> Dēlha.
2553	Do. No. 6 . . . . .	....	....	Vikrama 1247, Āśvina ba. 11.	Sanskrit, Nāgarī	In verse. Records the setting up of a <i>kumbh-stambha</i> with <i>śiras</i> (capital) by the brāhmaṇas named Pātu, Gēgō, and Nānū, sons of Kōlhō, who belonged to Kāśyapa-[gōtra] and who was the priest of the Dēvi temple.
2554	Do. No. 7 . . . . .	....	....	Vikrama 1249 (current), Chaitra śu. 8, Friday=1193 A.D., March 12.	Sanskrit (corrupt), Nāgarī.	Records the gift of the pillar, for his own merit, by Kēlhana, the son of Viji Mahava, and the daughter's son of Sidhā,

2555	Do. No. 8.	....	....	Vikrama 1250, Śrāvāṇa ba. 10.	Do. . . .	Records the gift of a pillar with <i>śiras</i> (capital) by Māṇika, son of <i>Ligā</i> Virapāga of Bhādra-gōtra, along with his sons Paśāpāga, Yaśōdhanā and Sōthā and his wives Māṇadēvi and Kamalāsri.
2556	Do. No. 9	....	....	Vikrama 50 (the digits for 100 and 1000 have not been engraved), Chaitra śu. 8.	Sanskrit mixed with Local dialect, Nāgari.	Seems to record the grant of levy (?) of 94 (coins ?), per single <i>maṇḍana</i> , of which three parts are allocated to Sachiḡa-dēvi and two parts to some others (name not clear), with the approval of Rā ^o Śrī-Mālaka, a <i>gōsthika</i> . In characters of about the 12th century.
2557	Do. No. 10	....	....	Vikrama 1739, Āshāḡha ba. 1[0], Saturday, Probably =1683 A.D., June 9.	Local dialect, Nāgari	Mentions a person named Ladhīji. Purport not clear. The record was probably engraved by <i>Sūtradhāra</i> Raghunātha.
2558	Do. No. 11	....	....	Vikrama 1779, Āshāḡha śu. 9, Tuesday=1722 A.D., June 12.	Do. . . .	Records the gift of a <i>kalāṣa</i> made of gold in the Sachiḡamātā temple, probably by a relative of <i>Bhamḡdāri</i> Rāyaji Khivaji.
2559	Do. No. 12	....	....	Vikrama 173[9], Vaiśākha śu. 8.	Do. . . .	Damaged. Seems to record the construction of a platform by Lāvasiḡha Māṇajēḡha and Tējasi who were probably the disciples of <i>jati (yati)</i> Ratnasīḡha. The record was written by <i>Sūtradhāra</i> Raghunātha of Jōḡhpur.
2560	Do. No. 13	....	....	....	Do. . . .	Mentions a mason named Kōlu. In late characters.
SIROHI DISTRICT						
ABU ROAD TAHSIL						
2561	Achalgarh.—Stone slab built into the wall of a <i>maṭha</i> adjoining the temple of Achalēśvara.	Guhila of Mēḡapāṭa	Samarasimha	Vikrama 1342, Mārgaśīrsha śu. [1].	Sanskrit, Nāgari	Gives the genealogy of the Guhila dynasty from Bappa down to the ruler, and records that the ruler caused the renovation of the <i>maṭha</i> on Mount Arbuda, and arranged for the (daily) feeding of four sages there and erected a golden <i>Achalēśa-danda</i> at the instance of the <i>Naishḡhika</i> Bhāva-śamkara, the disciple of Bhāvāgni, who is stated to have been the head of the <i>maṭha (śiṭhāḡhāḡa)</i> in earlier times. The record was composed by Vēḡasarma, son of Prīya-pati, written by Subhacandra and engraved by <i>Sūtradhāra</i> Karmasimha. Cf. <i>Ind. Ant.</i> , Vol. XVI, pp. 345 ff.; Bhandarkar's List, No. 610.
2562	Kanḡkhala (near Achalgarh).—Stone slab in the Kanḡkalēśvar mandir.	Chaulukya	Bhīmādēva (II)	Vikrama 1265, Vaiśākha śu. 15, Tuesday = 1209 A.D., April 21.	Do. . . .	Records that the Śiva pontiff named Kēḡḡararāśi of the <i>Chapāla</i> sect renovated the temples of Kōṭēśvara and Atulanātha, paved the whole of Kanḡkhala with large stone slabs, erected probably a highwalled enclosure (around the temples), built two temples of Sūlapāni and embellished the temple of Kanḡkhālā-śambhu by erecting in its <i>maṇḡpa</i> a row of pillars. Also records that his sister Śāntā, described as a <i>brahmachārya-parāyaṇā</i> , built a Śiva temple there. Gives the names of the spiritual ancestors of Kēḡḡararāśi and mentions the king's feudatory Dhātavarsha ruling at Chandravati with Kumāraguru Pralhādana as the <i>Yuvarāja</i> . The record was composed by Lakshmidhara and (engraved) by the <i>Sūtradhāra</i> Pāḡhana. Published in <i>Ind. Ant.</i> , Vol. XI, pp. 220 ff.; Bhandarkar's List, No. 454.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
RAJASTHAN—<i>contd.</i>						
SIROHI DISTRICT—<i>concl'd.</i>						
ABU ROAD TASHIL—<i>concl'd.</i>						
2503	Mount Abu.—Dilwāḍa temple, pedestal of an image in cell-shrine No. 10, in Vimala-vasahi.	....	....	.... 1321	Sanskrit, Nāgarī	Records that the image of Neminātha was caused to be made by <i>Mantri</i> Daśaratha, son of Mahinduka, grandson of Laliga, who was the son of <i>Mantri</i> Nēdha and grandson of <i>Mahamantri</i> Vira belonging to the Śrīmālakula. In characters of about the 12th century. Noticed in <i>Ep. Ind.</i> , Vol. IX, p. 152.
2504	Black-stone slab built into the side wall of a shrine in the corridor of the same temple.	Dēvḍā Chauhān	Lumbhaka	Vikrama 137[8?] (<i>vasu-muni guṇa-sūri</i>). Jyēsthī sū. 9, Monday = 1322 A. D., May 10.	Do.	Records the installation of (an image of) Rishabha on the given date (in the temple) on the Mount Arbuda, renovated by two <i>śreṣṭhīas</i> Lalila and Vijāda, originally founded in Vikrama 1088 by Vimala, the <i>daṇḍapati</i> of king Bhīma-dēva [1]. Bhandarkar's List, No. 677.
PINDWARA TASHIL						
2505	Ajāri.—Stone slab in the north-east corner of the courtyard of the temple of Gōpālji.	....	....	....	Local dialect, Nāgarī.	Worn out. Seems to read <i>Rāma-Rāghava-rāja</i> in line 6. Contains an imprecatory verse at the end. In characters of about the 13th century.
2506	Dēvalī stone near the temple of Hanu-mānji.	Dēvḍā Chauhān	Suratāya	Vikrama 1630, Aśāḍha ba. 11, Monday = 1574 A. D., June 14.	Do.	Damaged and worn out. Seems to record the construction of a memorial by the <i>mahājanas</i> of the village. Details not clear.
2507	Another stone in the same place	....	....	Vikrama 1630, ba. 11, Monday.	Do.	Badly damaged and worn out. Reads <i>arahaṭa</i> in line 7.
2508	Bāmanwārji.—Stone slab built into the outer wall of the shrine of Mahādēva in the south-west corner of the enclosure of the temple of Bāmanwārji.	Paramāra of Chandrāvati	Dhāravarsha	Vikrama 12[49]	Do.	Badly damaged. Mentions Bāmbhanavāda-grāma and a certain Guhila. Noticed in <i>PRAS. W.C.</i> , 1916-17, p. 63, No. 2743.
2509	Door-pintel of a small shrine in the same temple.	....	....	Vikrama 1519	Sanskrit, Nāgarī	Records that the shrine (<i>dēvakulika</i>) was constructed by <i>Vya</i> ° Sēgāka, son of Dēvaladē and Gadā who was a resident of Viravāta and who belonged to Prāgvāta-jāti, together with his wife Sigarādē and son Aśa, at Bāmbhanavāda. The consecration was done by Li(La)kshmiśāgara-sūri. Ibid., No. 2742. Published in <i>APJLS.</i> , p. 99, No. 288.

SHEOGANJ TASHIL						
2570	Uthman.—Pārvanātha temple, door-lintel of the shrine.	....	....	Vikrama 1251, Aśāḍha ba. 5, Thursday = 1195 A. D., June 29.	Do.	In verse. Records the construction of a <i>maṇḍapa</i> at the <i>chaitya</i> of Pārvanātha of the Nānakīya-gachchha in the place Uthana probably by Devadhara, son of Dhanēśvara together with his brothers Alha, Pālha and Yasobhata and the latter's son Yasodhara. Ibid., No. 2756.
UDAIPUR DISTRICT						
UDAIPUR TASHIL						
2571	Nagda (near Eklingji, but now deserted).—A d b u t j i, s t e m p l e. Inscriptions. No. 1.	....	....	Vikrama 1486, Śrāvana su. 9, Saturday = 1430 A. D., July 29.	Do.	Incomplete. Mentions a certain Ma° Chāpā who was the son of Mokhalādē and Ma° Visala of the Prāgvāta-jñāti.
2572	Do. No. 2	....	....	Vikrama 1505, Vaiśākha su. 5.	Do.	States that an image of [Ajitadēva] was caused to be made by Śa° Sāhala, son of Śa° Sōbhā (?) and his wife Latā and grandson of Śa° Jagasi and that it was consecrated by Ja[ya]chandra.
2573	Do. No. 3	....	....	....	Do.	Records the obeisance of Padmasiṃha. In characters of about the 15th century.
2574	Do. No. 4	....	....	....	Do.	Records that an image of Sāntinātha was caused to be made by Sāraṅga and consecrated by Jinasāgara-sūri of Khara-tara-gachchha. Do.
2575	Padmāvati temple, pilaster in the central cell-shrine.	....	....	Vikrama 1356, Aśāḍha ba. 13, Thursday = 1299 A. D., May 28.	Do.	Fragmentary. Seems to record the making (of an image?) of Pārvanātha by <i>Saṃghapati</i> Pāsadeva son of Śa° Tejāla, at Nāgadrala (Nāgadrala). Transcribed in <i>PRAS. WC.</i> , 1906-06, p. 68, No. 2243.
2576	Do.	....	....	Vikrama 1391, Chaitra ba. 4, Sunday, Irregular.	Do.	Records that the niche (<i>ālaka</i>) of Pārvanātha was renovated by Kōlha and Kōlha, sons of Śa° Guṇadhara belonging to the Udyoga-anvaya, during the time of Aśhārya Subhachandra of Mūla-saṅgha. Transcribed in <i>ibid.</i> ; Cf. Bhandarkar's List, No. 694.
2577	Same temple. Pillar to the left	....	....	....	Do.	Reads: <i>Achyaṣṭadhaja-yōgi</i> . In characters of about the 14th century.
2578	Pillar in front	....	....	....	Do.	Worn out. Mentions Mūla-saṅgha in line 1, Balātkāra-gaṇa in line 2 and Anantakīrti in line 4. Do.
2579	Same pillar, below the above	....	....	Vikrama 1[4] 39, Jyeshtha ? ba. 11, Friday = 1382 A. D., May 9.	Do.	Do. Impression not complete.
2580	Same pillar, another side	....	....	....	Do.	Badly worn out. Purport not clear. In characters of about the 14th century.

C.—INSCRIPTIONS OF PRE-1945-46 COLLECTIONS—concl'd.

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—concl'd.					
	UDAIPUR DISTRICT—concl'd.					
	UDAIPUR TAHSIL—concl'd.					
	Nagda—concl'd.					
2581	Another pillar in front . . . .	....	....	....	Local dialect, Nāgarī.	Damaged. Reads <i>Gyāna Jōgī</i> . In characters of about the 14th century.
2582	Same temple, stray stone slab . . . .	....	....	....	Do. . . .	Damaged. Mentions one Dharmabhūṣaṇa. Do.
2583	Pedestal of an image in the same temple.	Guhila of Mēdāpāṭa	Kumbhakarna . . . .	....	Sanskrit, Nāgarī	Incomplete. Records that the image of the attendant (<i>parikara</i>) of the Ādinātha image at Nāgahrada-pura was caused to be made and installed by Mativardhana-sūri of Kharatara-gachehha. It was engraved by <i>sūtradhāra</i> Dharaṇāka. In characters of about the 15th century. Transcribed in <i>PRAS. WC.</i> , 1905-06, p. 63, No. 2243.
2584	Mother-in-law's temple. Inscriptions on the doorway of the porch. No. 1.	....	....	....	Do. . . .	Reads: <i>Sūtradhāra Pañcha</i> . In characters of about the 16th century.
2585	Do. No. 2 . . . . .	....	....	Vikrama 1759, Chaitra ba. 14, Friday = 1703 A. D., March 5.	Do. . . .	Mentions <i>sūtradhāra</i> [Ō]dāsa, his son Purashā and his grandsons, Rāmachandra and Rupachandra who were residing at Rājanagara and belonged to the <i>Sōmapurā</i> caste.
2586	Do. No. 3 . . . . .	....	....	Vikrama 176, (for 1760 or 1706), Ashāḍha ba. 11.	Do. . . .	Mentions Kacharā, son of <i>sūtradhāra</i> Pīṭambara, of <i>Sōmapurā</i> caste.
2587	Do. No. 4 . . . . .	....	....	Vikrama 1817	Do. . . .	Mentions <i>sūtradhāra</i> Khimā, a resident of Sādari.
2588	Do. No. 5 . . . . .	....	....	....	Do. . . .	Mentions Phatēsāha-miyasa and his son, (name not clear). In late characters.
2589	Do. No. 6 . . . . .	....	....	....	Do. . . .	Mentions Chhajamala, son of <i>sūtradhāra</i> Suratanaji. Do.
2590	Do. No. 7 . . . . .	....	....	....	Do. . . .	Reads: <i>sūtra-Bhikṣā-tōmū</i> . Do.

Appendix D.—ARABIC AND PERSIAN INSCRIPTIONS, 1967-68

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
ANDHRA PRADESH						
HYDERABAD DISTRICT						
HYDERABAD EAST TAHSIL						
1	Hyderabad.—Kāli-Masjid, outside the Yagūtpura Gate. Slab over the central arch.	....	....	A. H. 1114 (& chronogram)=A. D. 1702-03.	Persian verse, Naskh	States that the mosque was built by Rustam Dīl Khān. Written by Muḥammad 'Alī al-Ḥusainī. Published in <i>Landmarks of the Deccan</i> , p. 96.
2	Mosque of Hājī Kamāl, on Dāru'gh-shifā Road. Slab above the middle arch of the prayer-hall.	Qutb Shāhī	'Abdu'llāh Qutb Shāh	A. H. 1035 (words) = A. D. 1625-26.	Arabic and Persian Naskh.	Records the construction of the mosque by Hājī Kamāl. Published in <i>Ep. Ind. Mos.</i> , 1935-36, p. 25, pl. XV (a).
3	On the main gate of the same mosque	Do.	Do.	A. H. 1045 = A. D. 1635-36.	Arabic and Persian, Naskh & Nasta'liq	Modern. States that the mosque of Hājī Kamāl was completed in the time of the king.
4	Kāli-Qabr in Mahalla Chāderghāt. Top and eastern faces of the sarcophagus.	....	....	A. H. 1197, Shawwāl 3. = A. D. 1783 September 1.	Do.	Records the death of Ḥadrat-Sayyid Shāh Ilāh Dost. Ibid., p. 26, pl. XV (c).
5	Grave in a Tomb close to Tahmāsp Khān's mosque, near Chāderghāt Gate. Headside.	....	....	A. H. 1089, Jumādā I 24 (words)=A. D. 1678, July 4.	Persian, Naskh	Records the death of Hājī Muḥammad Taqī, son of Hājī Muḥammad Ḥusain Quhpāya. Ibid., p. 25, pl. XV (b).
6	Imāmiyya graveyard near the same mosque. Headside of a grave.	....	....	....	Arabic, Naskh	Contains Shiite <i>Durūd</i> . In characters of about the 17th century.
7	Dargāh Faiz-i-'Ām, in Chhotta Bāzār locality, near Sālār Jang-ki-Deodhi. Headstone of the grave.	....	....	....	Arabic prose and verse, Naskh & Nasta'liq.	Fragmentary. Contains religious texts (<i>Nad-i-'Alī</i> and Second Shiite Creed). In characters of about the 17th century.
8	Begam's mosque to the south of the Mecca-Masjid Around the central <i>mibrāb</i>.	....	....	A. H. 1002- = A. D. 1593-94.	Arabic, Thuluth	Contains religious text (Shiite <i>Durūd</i> ; <i>Qur'ān</i> , Chapter LIX, verses 21-24) and the name of the calligraphist Jamāl'u'd-Dīn Muḥammad, son of Ḥusain al-Fakkhār. Cf. <i>ibid.</i> , p. 27, pl. XVI.
9	Inner face of the same <i>mibrāb</i>	....	....	....	Arabic, Naskh in Tughrā.	Contains religious text (<i>Qur'ān</i> , Chapter LXI, verse 13). In characters of about the 16th century.
10	Sālīha Begam's mosque, near the Chār-Minār. Inner face of the central <i>mibrāb</i>.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter CXII, verses 1-4, Chapter CIX, verses 1-6, Chapter I, verses 1-7, Chapter, XCVII, verses 1-5). In characters of about the 17th century.
11	Headstone of the grave in the court-yard of the same mosque.	....	....	....	Arabic, Nasta'liq	Contains religious text (<i>Qur'ān</i> , Chapter CX, verses 1-3) and Shiite <i>Durūd</i> . Do. Cf. <i>ibid.</i> , p. 28.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA PRADESH—<i>contd.</i>					
	HYDERABAD DISTRICT—<i>contd.</i>					
	HYDERABAD EAST TANSIL—<i>contd.</i>					
	Hyderabad—<i>contd.</i>					
12	Grave of Mir Qutb'u'd-Dīn Nī'matullāh, in Mahalla Mandīr 'Ālam (Mughal-pura). On the top.	....	....	(1) A.H. 1024=A.D. 1615. (2) A.H. 1027=A.D. 1617-18.	Arabic prose and verse. <u>Thulth</u>	Contains religious text (<i>Qur'an</i> , Chapter II, verse 255, Chapter III, verse 18; etc., and <i>Nād-i-'Alī</i>). Published in <i>Landmarks</i> , pp. 43-44.
13	On the sides of the same grave.	....	....	A.H. 1024=A.D. 1615	Arabic. <u>Thulth</u>	Contains Shiite <i>Durūd</i> , Ibid., p. 43.
14	On the top of the grave of Mirzā Sharīf in the same place.	....	....	A.H. 1029 and A.H. 1029, Jumādā II, 3=A.D. 1620. April 26.	Arabic prose and verse and Persian, <u>Thulth</u> .	Records the demise of Mirzā Sharīf. Also contains religious text (<i>Qur'an</i> , Chapter II, verses 255-56, Chapter III, verse 18). Ibid., p. 44, No. 2 Cf. <i>A. R. Ep.</i> , 1966-67, No. D, 27.
15	On the sides of the same grave.	....	....	A.H. 1029=A.D. 1619-20.	Arabic. <u>Thulth</u>	Contains the Shiite <i>Durūd</i> .
16	Mosque called Khadija-ki-Masjid, in Mahalla Chassālwarī, near the cemetery called Mir-kā-Dāira. On the central mihrāb.	....	....	A.H. 1034=A.D. 1624-25.	Persian. <u>Thulth</u>	States that this mosque (was built) for the merit of the pious and religious Bibi Khadija, daughter of Mir Sayyid 'Alī Astarābādī. Shaikh Āwand (see also No. 25 below). Published in <i>Ep. Ind. Mos.</i> , 1935-36, p. 31. pl. XX (b) and <i>Landmarks</i> , p. 47.
17	Headstone of a grave on a platform near the above mosque.	....	....	A.H. 1036 (and chronogram)=A.D. 1626-27.	Persian verse, Nasta'liq	Records the death of 'Ainullāh. Published in <i>ibid.</i> , pp. 31-32, pl. XX(c).
18	On the grave itself	....	....	A.H. 1222 (and chronogram), Jumādā I, 7=A.D. 1807, July 13.	Do.	Contains a hemistich meaning 'in the earthly abode, in front of the mosque' which also forms the chronogram. Cf. <i>ibid.</i> , p. 32, pl. XXII (c).
19	Headstone of another grave, same place	....	....	A.H. 1110=A.D. 1699	Arabic, Naskh	Contains the shorter Shiite <i>Durūd</i> . Cf. <i>ibid.</i> , p. 32, pl. XXII (a).
20	Reverse of the above	....	....	A. H. 1110 (7 words) Dhul-Qā da 19. Wednesday night=A.D. 1699. May 9.	Persian, Naskh	Records the death of Shaikh Shihāb'u'd-Dīn Muḥammad Gilānī. Ibid., pp. 32-33. pl. XXII (b).
21	The Cemetery called Mir-kā-Dāira (also Daira-Mīr Momin). Loose headstones outside the main gate. No. 1.	....	....	A. H. 1036, Ramaḍān 4=A.D. 1627, May 9.	Arabic and Persian, Naskh	Records the demise of Muḥibb-i-'Alī Sulṭān.

22	Do. No. 2	.....	.....	Muharram 9, night of Sunday.	Arabic prose and Persian verse, <u>Thulh</u> and Nasta'liq.	Fragmentary. Records the death of Hājī 'Alī khān. In characters of about the 17th century.
23	Headstone of a grave near the mosque.	.....	.....	A. H. 1097=A.D. 1685-86.	Arabic, <u>Thulh</u>	Contains the shorter Shiite <i>Durūd</i> .
24	Mausoleum of Khadija Begum, inside the gate called Zanjiri-Darwaza. Top of the sarcophagus.	.....	.....	A. H. 1032=A. D. 1622-23.	Arabic, <u>Naskh</u>	Contains only religious texts (First Creed, <i>Qur'ān</i> , Chapter II, verse 255, Chapter III, verse 18). Cf. <i>Ep. In. Mss.</i> , 1917-18, p. 46; <i>Landmarks</i> , p. 48.
25	Sides of the same sarcophagus, lower band.	.....	.....	A. H. 1016, Jumādā I, 10=A.D. 1607, August 23.	Do.	Records the death of the pious and religious lady Bibi Khadija, daughter of Sayyid Mir 'Alī of Astarābād. Shaikh Awand (see No. 16 above). Cf. <i>ibid.</i> , p. 46, pl. XVIIb; <i>Landmarks</i> , p. 48.
26	Same place, upper band.	.....	.....	.....	Do.	Contains religious text (<i>Qur'ān</i> , Chapter CXII verses 1-4 Chapter CIX, verses 1-6 etc.). In characters of about the 17th century. <i>Ibid.</i> , p. 46; <i>Landmarks</i> , p. 48.
27	Graves inside the same gate. Headstones. No. 1.	.....	.....	.....	Arabic, <u>Thulh</u>	Contains the shorter Shiite <i>Durūd</i> . In characters of about the 17th century.
28	Do. No. 2	.....	.....	A. H. 1014 (and chronogram), Dhu'l-Qa'da 2 (night)=A.D. 1606, March 1.	Arabic prose and Persian verse, <u>Naskh</u> (in Tughra-i-Ma'kūs and Nasta'liq.	Records the demise of Muhammad Ṣāliḥ. Composed by the father of the deceased (name not given).
29	Do. No. 3	.....	.....	A. H. 1066=Sha'bān 15 Friday=A.D. 1656, May 29.	Persian, <u>Naskh</u>	Records the death of Bibi Zainab.
30	Do. No. 4	.....	.....	A. H. 1083, Rabi'II 17 Saturday=A.D. 1672, August 2.	Do.	Records the demise of Muhammad Ja'far, son of Muhammad Zaināy Astarābādī.
31	Do. No. 5	.....	.....	.....	Arabic, <u>Thulh</u>	Contains the shorter Shiite <i>Durūd</i> . In characters of about the 17th century.
32	Do. No. 6	.....	.....	A. H. 1248 Rabi'II 14=A.D. 1832, September 10.	Persian, Nasta'liq	Records the death of Azamat Bī.
33	Do. No. 7	.....	.....	A. H. 1022 Dhu'l-Qa'da 23 Saturday=A.D. 1613, December 24.	Arabic and Persian, <u>Naskh</u> (in Tughra-i-Ma'kūs) and <u>Thulh</u> .	Contains religious text (names of Allah, Muhammad, 'Alī).
34	Do. No. 8	.....	.....	A. H. 1018 (chronogram)=A. D. 1609-10.	Arabic prose and Persian verse, <u>Naskh</u> and Nasta'liq.	Records the demise of Ibrāhīm Baig, who died very young. Cf. <i>Landmarks</i> , p. 48.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA PRADESH—<i>contd.</i>					
	HYDERABAD DISTRICT—<i>contd.</i>					
	HYDERABAD EAST TAHSIL—<i>contd.</i>					
	Hyderabad—<i>contd.</i>					
35	Do. No. 9 . . . . .	....	....	A. H. 12[42]6, Rajab 22, Thursday=A.D. 1831, January 6.	Persian, Nasta'liq	Partly damaged. Records the death of <u>Khairzān Bū</u> .
36	Do. No. 10 . . . . .	....	....	....	Arabic prose and verse, Naskh.	Contains religious text (Nād-i-'Alī etc.) and the name Miya 'Alī (sic) Šāhib. In late characters.
37	Do. No. 11 . . . . .	....	....	A. H. 1066, Jumādā II 29=A.D. 1656, April 14.	Persian, <u>Thulh</u>	States that 'Alī Āqā, son of Hamza Baig was killed during the war of the kings.
38	Do. No. 12 . . . . .	....	....	A. H. 1014, Dhū'l-Hijja 18=A.D. 1606, April, 16.	Arabic and Persian, Naskh (in <u>Tughra-i-Ma'kūs</u>) and Naskh.	Records the death of <u>Khwāja Muhammad 'Alī</u> .
39	Do. No. 13 . . . . .	....	....	A. H. 1012, Dhū'l-Qa'du 28=A.D. 1604, April 18.	Do.	Records the demise of Sultān Ahmad, son of 'Alī Haider.
40	Reverse of the same . . . . .	....	....	....	Arabic, Naskh	Contains shorter Shīte <i>Durūd</i> . In characters of about the 17th century.
41	Headside of the same grave . . . . .	....	....	....	Do.	Reads: <i>Allāh, Muhammad, 'Alī</i> . Do.
42	Another headstone near the same grave . . . . .	....	....	....	Arabic, <u>Thulh</u>	Contains religious text (<i>Qur'ān</i> , Chapter II, part of verse 156) In characters of about the 17th century.
43	Do. No. 14 . . . . .	....	....	A. H. 1073=A.D. 1662-63.	Do.	Records the death of Sher 'Alī.
44	On the same grave . . . . .	....	....	....	Arabic, Naskh	Estampage incomplete. Contains religious text (<i>Qur'ān</i> , Chapter CXII, verses 2-4; Chapter XCVII, verses 3-4). In characters of about the 17th century.
45	Do. No. 15 . . . . .	....	....	A. H. 1324 (words), A.D. 1906-07.	Persian verse, Nasta'liq.	Records the death of Nismatu'llah, an ardent lover of Husain, son of 'Alī. Composed by his son Kāshif.
46	Reverse of the same . . . . .	....	....	....	Urdu verse, Nasta'liq.	Contains ten couplets composed by Ni'mat (i.e. Ni'matu'llah of No. 45).

47	Do. No. 16 . . . . .	....	....	A. H. 1136, Rabi' II, 16 Friday=A.D. 1724, January 2.	Persian, Nasta'liq .	Records the demise of 'Ali Baig, son of Aslan Baig, entitled 'Ali Nawāz Khān.
48	Do. No. 17 . . . . .	....	....	A.H. 1217, Muḥarram 26, Saturday=A.D. 1802, May 29.	Arabic and Persian, Naskh and Nasta'liq.	Records the death of Karīmū'n-Nisā, wife of Mir Wālihd 'Ali and also gives Shiite <i>Durūd</i> .
49	Reverse of the same . . . . .	....	....	Do.	Do.	Same as above, but without the religious text.
50	Do. No. 18 . . . . .	....	....	A. H. 1220 (chronogram)=A.D. 1805-06.	Persian verse, Thulth	Records the demise of Mir 'Abdu'l-Latif Khān.
51	Reverse of the same . . . . .	....	....	Do. (and figures)	Persian verse, Nasta'liq.	Do. Composed by 'Aishi.
52	Do. No. 19 . . . . .	....	....	A.H. 1097=A.D. 1685-86.	Arabic, Thulth	Contains the shorter Shiite <i>Durūd</i> .
53	Do. No. 20 . . . . .	....	....	A.H. 1136, Jumādā I, 25, Monday=A.D. 1724, February 9.	Persian, Nasta'liq .	Records the death of Fātima Begam, daughter of the late Mir Qayimā.
54	Do. No. 21 . . . . .	....	....	A. H. 1221, Dhū'l-Hijja 8=A.D. 1807, February 16.	Persian, Naskh	Records the death of Mir Kamālu'd-Dīn Ḥusain, entitled Kamgar Bahādur Jang.
55	Do. No. 22 . . . . .	....	....	2[-], night of Monday	Do.	Estampage incomplete. Records the death of Muḥammad Ḥusain <i>alias</i> Saf-shikan Khān Bahādur Mujaḥid Jang. (see No. 66 below). In characters of about the 18th century.
56	Do. No. 23 . . . . .	....	....	A.H. 1084, Sha'bān=A. D. 1673, November.	Do.	Records the death of Ja'far Khān, son of Jamshid Khān.
57	Top of grave No. 24 . . . . .	....	....	....	Arabic, Naskh	Contains the Throne Verse only. In characters of about the 17th century.
58	Do. No. 25 . . . . .	....	....	A. H. 1087 (words) Ramaḍān 6 night=A.D. 1676, November 2.	Arabic, Thulth	Records the demise of Akhund Maulānā Abdu'sh-Shafi as-Sabzwāri.
59	Do. No. 26 . . . . .	....	....	A. H. 1103, Rajab 24, night of Saturday=A.D. 1692, April 1.	Persian, Thulth	Records the death of Makhdūma (i.e. the Revered) Shāh, daughter of Shāh Ḥusain.
60	Top of grave No. 27 . . . . .	....	....	A.H. 1081, Ramaḍān=A.D. 1671, January.	Arabic, Naskh and Nasta'liq.	Records the death of Khadija Bānū and (?) 'Ali Khānbek.
61	Do. No. 28 . . . . .	....	....	A.H. 1085, Šafar 12=A.D. 1674, May 8.	Persian, Naskh	Records the demise of Ḥāji 'Ali Kāshi.
62	Do. No. 29 . . . . .	....	....	A. H. 1093, Dhū'l-Hijja 20=A.D. 1682, December 10.	Persian, Thulth	Records the death of Shāh Ibrāhīm.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA PRADESH—concl.					
	HYDERABAD DISTRICT—concl.					
	HYDERABAD EAST TAHSIL—concl.					
	Hyderabad—concl.					
63	Do. No. 30 . . . . .	....	....	A.H. 1113= A.D. 1701-02	Arabic, Naskh	Contains the Throne Verse.
64	Top of grave No. 31 . . . . .	....	....	A.H. 1013= A.D. 1604-05	Arabic and Persian, Thulh	Records the name mu'innu'd-Din Ahmad. Written by Muhammad.
65	Do. No. 32 . . . . .	....	....	A.H. 1069, Jumādā II 28 night of S u n d a y—A.D. 1659, March 13.	Persian, Nasta'liq	Records the name Malik I'timād Hakimul-Mulk.
66	Do. No. 33 . . . . .	....	....	A.H. 1217, Jumādā I 12=A.D. 1802, September 10.	Arabic & Persian, Thulh & Naskh.	Records the demise of Mirzā Abū Muhammad, entitled Saf Shikan Khān Bahādur, son of Mirzā 'Alī Ridā, entitled Saf Shikan Khān Bahādur Saf Shikan Jang, son of Mirzā Muhammad Husain entitled Saf Shikan Khān Mujāhid Jang (cf. No. 55 above), son of Mirzā Muhammad Naqī entitled Muhammad Naqī Khān (see No. 71 below), son of Mirzā Abū Turāb, son of Mirzā Abū'l-Fath, son of Mirzā Abū'l-Faql.
67	Do. No. 34 . . . . .	....	....	A.H. 1038, Rabī' II 25=A.D. 1677, June 17.	Persian, Naskh	Records the death of Shāh Mir.
68	Do. No. 35 . . . . .	....	....	(1) A.H. 1036, Dhū'l- Hijja 1=A.D. 1627, August 3. (2) A.H. 1059, Rajab 12=A.D. 1649, July 12.	Arabic & Persian, Naskh.	States that Sayyid Nāsiru'd-Dīn al-Hasanī al-Murtadā'ī was born on the first date and he died on the second.
69	Do. No. 36 . . . . .	....	....	....	Arabic, Naskh	Contains shorter Shiite Durūd. In characters of about the 17th century.
70	Do. No. 37 . . . . .	....	....	....	Do.	Contains Shiite Durūd only. Do.
71	Do. No. 38 . . . . .	....	....	A.H. 1173=A.D. 1759 60.	Arabic, Nasta'liq	Records the name Muhammad Naqī Khān (see No. 66 above).
72	Do. No. 39 . . . . .	....	....	A.H. 1083 (chronogram)=A.D. 1672- 73.	Arabic prose & Persian verse, Naskh and Nasta'liq.	In addition to Shiite Durūd contains a hemistich stating 'Mir Zainu'l-'Ābidin expired' which also forms the chronogram.

73	Do. No. 40 . . . . .	....	....	A.H., Sha'bān 1, Thursday.	Persian, Nasta 'liq .	Slightly damaged. Records the death of Ismā'il Khān, son of Ni'mat Khān. Date-figure illegible. In characters of about the 18th century.
74	Do. No. 41 . . . . .	....	....	A.H. 1230, Rabī' II 20 Sunday night=A.D. 1816, April 1.	Do.	Records the demise of Mir Ghulam Husain Khān Bahādur Bahram Jang.
75	Do. No. 42 . . . . .	....	....	A.H. 1062 Rajab, 6=A.D. 1652, June 3.	Arabic, Naskh .	Damaged. Contains religious text (<i>Qur'ān</i> , Chapter XC VII verses 1-5). Date that of writing.
76	Do. No. 43 . . . . .	....	....	A.H. 1056=A.D. 1646-47.	Persian, Nasta 'liq .	Records the name Sharifa Bibi.
77	Do. No. 44 . . . . .	....	....	A.H. 1222, Rabī' II 21 Monday=A.D. 1807, June 28.	Arabic & Persian, Naskh.	Records the death of 'Āliya Khānum, daughter of the late Āqā Muḥammad Shīrāzi.
78	Top of the same grave . . . . .	....	....	A.H. 1222 (& chronogram)=A.D. 1807.	Persian verse, Naskh	Records the death of 'Āliya Khānum.
79	Do. No. 45 . . . . .	....	....	A.H. 1074 (& chronogram), Shawwāl, 28= A.D. 1664, May 14.	Arabic prose and verse and Persian, Naskh.	Records the death of Mir 'Abdu'r-Rahim.
80	Top of grave No. 46 . . . . .	....	....	A.H. 1041= A.D. 1631-32.	Arabic, Thulth .	Contains the shorter Shiite <i>Durūd</i> .
81	Do. No. 47 . . . . .	....	....	....	Do.	Contains the Shiite <i>Durūd</i> . In characters of about the 17th century.
82	Reverse of the same . . . . .	....	....	A.H. 1020, Dhū'l-Qa'da 17=A.D. 1612, January 11.	Arabic verse & Persian, Naskh in Tughra & Naskh.	Records the demise of Sayyid Sālih, son of Āghā Haidar. Religious texts <i>Bismillāh</i> and <i>Nadī 'Alī</i> so designed as to form the outlines respectively of a parrot and a lion.
83	Northern face of the same grave . . . . .	....	....	....	Arabic, Naskh .	Contains the Shiite First Creed. In characters of about the 17th century.
84	Do. No. 48 . . . . .	....	....	....	Do.	Contains Shiite <i>Durūd</i> . In characters of about the 17th century.
85	On the same grave . . . . .	....	....	A.H. 1084, Sha'bān=A.D. 1673, November.	Persian, Naskh .	Records the demise of Maulānā Muḥammad Husain Kāz-rūnī.
86	Qutb-i-Ālam mosque. Sides of the grave of Sayyid Mirān Bukhārī, situated in a room close to the entrance.	....	....	....	Arabic, Thulth & Naskh.	Contains religious text (<i>Qur'ān</i> , Chapter III, verse 18, Chapter I, verses 1-7, Chapter II, verses 1-5, etc.). In characters of about the 17th century. Published in <i>Landmarks</i> p. 71.
87	Jāi-ki-Masjid in Mahalla Karwān. Interior of the central <i>mīhrāb</i>.	....	....	A.H. 1006=A.D. 1597-98.	Arabic, Naskh .	Contains religious text (<i>Qur'ān</i> , Chapter II, verses 142-44) and the name of the calligraphist Muḥammad Sālih, son of Shāikh Husain al-Behrānī. <i>Landmarks</i> , p. 29.
88	Five slabs inside the same <i>mīhrāb</i> . . . . .	....	....	A.H. 1094 (chronogram)=A.D. 1682-83.	Arabic prose and Persian verse Thulth.	Records the construction of the mosque. Published in <i>Ibid.</i> , p. 30.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
<p style="text-align: center;">GUJARAT AHMADABAD DISTRICT AHMADABAD CITY TAHSIL Ahmadabad</p>						
89	Pir's Dargāh in the rear of the Bhadra Gate. West wall. (Impressions of Nos. 89-205 from Old Collection).	....	....	....	Arabic, Naskh	Fragmentary. Contains religious text (<i>Qur'ān</i> , II, 255). In characters of about the 17th century.
90	A'zam Khān's Sarā'i in Bhadra. Slabs in the three sides of the walls of the main porch.	Mughal . . .	Shāh Jahān	A.H. 1047 (chronogram)=A.D. 1637-38	Persian verse, Nasta'liq.	States that A'zam Khān Ghāzi, one of the loyal officials of the emperor built a <i>sarā'i</i> and <i>Qaisariyya</i> (madrasa?) in Gujarat. Cf. M. A. Chaghtai, <i>Muslim Monuments of Ahmadabad</i> (Poona, 1942), pp. 86-87, No. XLIII.
91	Mosque in the Rauḍa of Shāh 'Abdu'l-Wahhāb, in Khānpur locality. Slab above the central <i>Mihrāb</i>.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter IX, verse 18). In characters of about the 17th century. Cf. <i>ibid.</i> p. 90, No. XLVI (a).
92	Slab above the northern <i>Mihrāb</i> . .	....	....	....	Do. . . .	Contains a Tradition about the recompense for building mosques. Published in <i>ibid.</i> , No. XLVI (b).
93	Six (whole) slabs in the north wall of the same mosque and remaining fifteen fragments lying loose (a few more now missing).	Mughal . . .	Shāh Jahān	A.H. 1065 (& Chronogram)=A.D. 1654-55.	Persian verse, Nasta'liq.	States that this mosque was built at the mausoleum of the saint Shāh Ghiyāth'u'd-Dīn, during the governorship of Sulṭān Murād Baksh by Sayyid Jalil, a disciple and admirer of Hadrat Muhyi'u'd-Dīn ('Abdu'l-Qādir Jilānī?), through the grace of (<i>ba-sidq-i</i>) Khwāja Shabbāz. Composed by Hādī. Cf. <i>ibid.</i> , pp. 90-91, No. XLVI (c).
94	Mosque of Sayyid 'Ilmu'd-Dīn. Slab in the blind arched recess above the central <i>Mihrāb</i> .	Sulṭāns of Gujarat .	[Ahmad Shāh I]	A.H. 815 (words) Raja b 1=A.D. 1412, October.	Persian verse, Naskh	Fragmentary. The extant text merely contains a reference to the title of the king, viz. 'emperor of the world' and to Sayyid of the world (' <i>Ālam</i> '), Abū Bakr, of Husaini lineage. Published in <i>ibid.</i> , p. 41, No. VII (a).
95	Shujā' at Khān's mosque on Salapos Road. Slab above the central <i>Mihrāb</i>.	....	....	A.H. 1107=A.D. 1695-96	Arabic, Naskh	Contains the First Creed. <i>Ibid.</i> , p. 96
96	Slab immediately above No. 95 . . .	....	....	A.H. 1127=A.D. 1714-15.	Do. . . .	Contains <i>Bismillāh</i> . <i>Ibid.</i> , p. 96.
97	Slab above No. 95 towards the right . .	....	....	....	Do. . . .	Reads: <i>Yā Fatūḥ</i> (O Opeṇer!). In the same characters as in above.
98	Do., towards the left . . . . .	....	....	....	Do. . . .	Do.
99	Tomb of Nawwāb Shujā' at Khān. Slab above the doorway.	....	....	A.H. 1113 (& chronogram)=A.D. 1701	Persian verse, Nasta'liq.	Records the date of the death of Shujā' at Khān, the <i>nāẓim</i> (governor). <i>Ibid.</i> , p. 37, No. LIV.

100	Top of the sarcophagus, in the same place.	....	....	A.H. 1113 (& words), Safar 14, Thursday =A.D. 1701, July 10	Arabic, Naskh	Contains religious text (First Creed; <i>Qur'an</i> , Chapter XXXIX, verse 53). Ibid., p. 98, No. LIV(b).
101	Mosque of Shaikh Hasan Chishti in Shahpur locality. Slab above the arch in the central <i>mihrab</i>.	....	....	....	Do. . . .	As on No. 91 above. In characters of about the 16th century. Ibid., p. 84, No. XXXVIII (b).
102	Slab in the west wall, to the left of the same <i>mihrab</i>.	....	....	A.H. 973 (chronogram)=A.D. 1566-66.	Persian verse, Nasta'liq.	Assigns the construction of the mosque to Shaikh Hasan, the Qutb (lit. Polestar, i.e. a great Shif) of the age. Composed by (?) Fida. Written by Dost Muhammad Sakhar. Cf. ibid., p. 83, No. XXXVIII (a).
103	Imayat Shah's mosque, locally called Nang Sarai mosque, inside and to the east of Shahpur Gate, near the city wall. Slab in the tympanum of the central <i>mihrab</i> .	Sultans of Gujarat	Mahmud Shah III	A.H. 946 (words)= A.D. 1539-40.	Arabic prose and Persian verse, Naskh.	Records the construction of the mosque by Shams Khan, written by 'Abdu'l-Hayy, son of 'Ali. Cf. ibid., pp. 78-79, No. XXXIV.
104	Khairi-Masjid to the west of Delhi gate, also called Mosque of Qiwamu'l-Mulk. Slab in the tympanum of the central <i>mihrab</i> .	Do. . . .	Mahmud Shah I	A.H. 868 (words), Dhu'l-Qa'da 6=A.D. 1464, July 11.	Arabic, Naskh	Records the construction of the Jami' mosque by Sarang Sultani entitled Malikush-Sharq Qiwamu'l-Mulk. Cf. ibid., p. 61, No. XXII.
105	Pattharwali-Masjid, also called Qutbu'd-Din's mosque in Delhi Chakla locality, slab in the tympanum of the central <i>mihrab</i> .	Do. . . .	Muhamad Shah II	A.H. 853 (words), Ramaqan-A.D. 1449, October-November.	Do. . . .	Assigns the construction of the mosque to Nizam, son of Hilal Sultani, entitled Mukhtasu'l-Mulk, the <i>Qutbaig-i-maimana</i> . Ibid., p. 49, No. XIII.
106	Mosque in the Dargah of Hadrat Musi Suhag, near the Kach-ni-Sadak Railway Crossing, in locality Shahibag. Slab above the central <i>mihrab</i>.	....	....	(1) A.H. 1100 (& chronogram)= A.D. 1688-89. (2) A.H. 1102=A.D. 1690-91.	Arabic prose and Persian verse, Naskh and Nasta'liq.	States that the mosque was built by Ja'far on the first date. Composed by Ahmad and written on the second date by Jalal. Ibid., p. 96, Nos. I (a) & (b).
107	Headstone of a grave in the same enclosure, immediately to the south of the tomb of the saint.	....	....	(1) A.H. 1205=A.D. 1848-49. (2) A.H. 1284, Rajab 7, Friday=A.D. 1867, November 4 (Monday)	Arabic and Persian, Naskh.	Records that Bibi Aimana, daughter of Jiwi Bai, was born on the first date and died on the second date.
108	Achut-Kukis mosque in Dudheshwar locality. Slab above the arch of the central <i>mihrab</i> .	Sultans of Gujarat	Mahmud Shah I	A.H. 874 (words), Jumada I, 6=A.D. 1469, November 10.	Arabic, Naskh	Assigns the construction of the Jami' mosque to Malik Bahā, son of Nik Bakht Sultani, entitled Malikush-Sharq 'Imadu'l-Mulk, the <i>arid-i-mamalik</i> . Cf. ibid., pp. 59-60, No. XXI.
109	Muhafiz Khan's mosque near Pitalia Bamba, on Ghoskanta Road. Slab in the tympanum of central <i>mihrab</i> .	Do. . . .	Do. . . .	A.H. 890 (words), Rajab 14=A.D. 1485, July 27.	Do. . . .	Assigns the construction of the mosque to Jāmālu'd-Din, son of Shaikh, son of Mu'inu'd-Din al-Quraishi, who had received the title of Muhafiz Khan from the king. Ibid., p. 66, No. XXV (a).
110	Slab to the right of the main entrance of the same mosque.	....	....	A.H. 1059 (& 2 chronograms)=A.D. 1649.	Persian verse, Naskh	Records the construction of a <i>Tanka</i> (subterraneous reservoir) in the mosque of Muhafiz Khan. Cf. ibid., p. 67, No. XXV (e).
111	Slab to the left of the same entrance.	....	....	....	Do. . . .	Records the construction of the entrance of the mosque by Qutb Khan Dhutani (i.e. of Jhotani). In the same character as No. 110 above. Cf. ibid., p. 66, No. XXV b.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	GUJARAT—contd.					
	AHMADABAD DISTRICT—contd.					
	AHMADABAD CITY TAHSIL—contd.					
	Ahmadabad—contd.					
112	Mosque in Pir Muhammad Shah's Raundas, Pir Muhammad Shah Road. Slab in the right (i.e. eastern) bay of the north wall.	....	....	....	Arabic, Naskh	Contains <i>durūd</i> , only. In characters of about the 15th century
113	Same wall, middle bay, right slab . . .	....	....	....	Do. . . .	Contains religious text (<i>Qur'ān</i> , Chapter XXXVII verses 180—182). Do.
114	Left slab in the same bay . . . .	....	....	....	Do. . . .	Contains religious text (<i>Qur'ān</i> , Chapter XXI, verses 87-88 Chapter XXIV, verse 35). Do.
115	Slab in the left (i.e. western) bay of the same wall.	....	....	....	Do. . . .	Contains religious text (<i>Qur'ān</i> , Chapter LXVII, verses 1—30, and Opening Chapter). Do.
116	West wall of the same mosque. Slab in the first bay from right.	....	....	....	Arabic verse, Naskh	Contains two couplets, comprising a prayer of supplication to God. Do.
117	Slab above the northern <i>mihṛāḍ</i> in the same wall.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter XXXVI, verses 8-9) Do.
118	Slab in the third bay from right, same wall.	....	....	....	Do. . . .	Reads: <i>al-Ghaffār</i> , (The Forgiver). Do.
119	Slab to the left of the central <i>mihṛāḍ</i> , same wall.	....	....	....	Do. . . .	Contains the Second Creed. Do.
120	Slab in the fifth bay from right, in the same wall.	....	....	Do.	Do. . . .	Reads: <i>al-Karīm</i> (The Magnanimous). Do.
121	Right corner of the southern <i>mihṛāḍ</i> in the same wall.	....	....	....	Arabic verse & prose Naskh.	Contains religious texts (First Creed) and prayers. Do.
122	Slab above the same <i>mihṛāḍ</i> . . . .	....	....	A.H. 1077 (& chronogram)=A.D. 1666-67.	Arabic & Persian, Nasta'liq.	Contains a chronogrammatic phrase, 'O God': may the bounty remain flowing'. Cf. <i>ibid.</i> , p. 93, No. XLVIII (a).
123	Slab in the seventh bay from right, same wall.	....	....	....	Persian verse, Naskh	Contains two verses of didactic nature (by the 13th century Iranian poet Sa'di). In characters of about the 17th century. <i>Ibid.</i> , p. 94, No. XLVIII (c).
124	Slab in the right (i.e. western) bay of the south wall of the same mosque.	....	....	....	Arabic prose and Persian verse, Naskh.	Contains two Persian couplets comprising supplicatory prayers and religious text (<i>Qur'ān</i> , Chapter II, verse 255, Chapter CXII, verses 1-4). In characters of about the 15th century.

125	Slab in the middle way of the same wall	....	....	....	Arabic, Naskh	Quotes religious text (<i>Qur'ān</i> , Chapter II, verses, 285-86). Do.
126	Slab in the left (i.e. eastern) bay of the same wall.	....	....	....	Do. . . .	Contains <i>Durūd</i> and prayers to God. Do.
127	Darwish 'Alī-ki-Masjid, locally called Bibi's Masjid, on Pir Muhammad Shāh Road. Slab in the tympanum of the central <i>mikrab</i> .	Sultāns of Gujarat	Mahmūd Shāh I	A.H. 910 (words), Rajab=A.D. 1504-05, December-January.	Do. . . .	Attributes the ownership of the mosque to Bibi Khūnjā, who is also probably the builder. Cf. <i>ibid.</i> , p. 73, No. XXIX.
128	Jami' Mosque in Mānek Chouk, locality. Slab in the tympanum of the central <i>mikrab</i> .	Do. . . .	Ahmad Shāh I	A.H. 827, (words), Safar, 1=A.D. 1424, January 4.	Do. . . .	Assigns the construction of the mosque to the king. Published <i>ibid.</i> , p. 44, No. X a.
129	Wall of the Northern colonnade of the same mosque, third bay towards east, from the entrance.	....	....	A.H. 1020 (chronogram)=A.D. 1611-12.	Persian verse, Nasta'liq.	Records the construction of the water-reservoir by Mirak Hasan. Composed by Fayid. <i>Ibid.</i> , p. 45, No. X (b).
130	Ahmad Shāh's Tomb locally called Badshāh-ka-Hazira in Mānek Chouk. Slab above the main (i.e. southern) entrance of the inner chamber.	....	....	A.H. 944 (words & chronogram)=A.D. 1537-38.	Persian verse, Naskh	States that there have been many officials who have attended to the repairs of the mausoleum of Ahmad Shāh Sultān, but none of them did it so well as the benefactor of the world Farhatu'l-Mulk. Composed by Yahyā (see No. 179 below). Also gives the architect or mason's name viz. Ahmad Chhajjū. Cf. <i>ibid.</i> , pp. 75-76, No. XXXII.
131	Grave in the eastern corridor in the same place. Upper tier, top and sides.	....	....	....	Arabic, Naskh	States that this is the grave of Bā'ī(?) Nūr Sabāh. Also contains the Throne verse and First Creed. In characters of about the 15th century.
132	Tomb adjoining and to the west of the Dargāh of 'Abdu'llāh Shāh situated to the south of the Hazira proper in the compound. Northern face of the head-side column.	....	....	A.H. 1066 (words), shā'bān 7=A.D. 1656, May 21.	Arabic prose & Persian verse, Nasta'liq.	Records the demise of Kotwāl Khān, who is described as a very generous man. Do. Cf. <i>ibid.</i> , pp. 92-93, No. XLVII.
133	Ballantyne Rauds in the west-south-west corner of the same compound. Slab above the door.	....	....	Ramaḍān 6 . . .	Do. . . .	Records the death of Jūjis. Year not given. In characters of about the 17th century.
134	Graves in the Rāni-ka-Hazira (Queens' Tombs). Eastern grave in the first row from north. Eastern, western and northern face.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter XLI, verse 30, Chapter IX, verse 21, Chapter III, verse 184, and 185, etc.). In characters of about the 15th century.
135	Westernmost grave in the same row. Eastern, western and northern faces.	....	....	....	Do. . . .	A copy of the above.
136	Westernmost grave in the third row from north. Top and borders of the ornamental arch.	....	....	....	Do. . . .	Contains the First Creed only. Do.
137	Grave to the east of the above. Top and borders of the ornamental arch.	....	....	....	Do. . . .	Contains religious text (First Creed, <i>Qur'ān</i> , Chapter LXIV verse 7). In characters of about the 16th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	GUJARAT—<i>contd.</i>					
	AHMADABAD DISTRICT—<i>contd.</i>					
	AHMADABAD CITY TAHSIL—<i>contd.</i>					
	Ahmadabad—<i>contd.</i>					
138	Westernmost grave in the fourth row from north. Top and borders around the ornamental arch.	....	....	....	Arabic, Naskh	Contains the Throne Verse. In characters of about the 17th century.
139	Bādi-Masjid in Navl-Mohlat in Panchkuvā locality. Slab in the north wall, middle bay.	Sultāns of Gujarat	Ahmad Shāh I	A.H. 826 (words), Muḥarram 19=A.D. 1423, January 2.	Persian verse and prose, Naskh	States that this noble, edifice and elegant house (mosque) was built by 'Alam, son of Kabir. Cf. <i>ibid.</i> , p. 43, No. IX.
140	Same wall. Slabs in the left (i.e. western) No. 1.	Do.	Mahmūd Shāh I	A.H. 883 (words) Muḥarram = A.D. 1478, April-May.	Arabic, Naskh	Assigns the construction of a mosque to Bibi Daulat, daughter of Shaikh Malik, son of Fakhr and wife of Khān-i-A'zam 'Adil Khān. Cf. <i>ibid.</i> , p. 63, No. XXIII.
141	Do. No. 2, to the left of No. 140	Do.	Do.	A.H. 866 (words), Rabī' 15=A.D. 1461 December 8.	Arabic and Persian, Naskh.	States that this mosque was built by a lady named (or known as) Barmān? (Bārī-Mān). Cf. <i>ibid.</i> , p. 56, No. XVIII.
142	Do. No. 3, above No. 140	....	....	A.H. 1106, Safar 3= A.D. 1694, Septem- ber 13.	Arabic, Naskh	Registers the demise of Laqlībā, wife of Najm Khān, son of Mirzā Ja'far.
143	Do. No. 4, to the left of No. 140.	....	....	A.H. 1106, Jumādā I 3=A.D. 169 December, 10.	Do.	Records the death of Fāṭima, wife of Muḥammad Ḥusain.
144	Wairū'llāh's mosque in Joting Shāh's Pole, in Kālupur locality. Slab above the central <i>mībrāb</i> .	Sultāns of Gujarat	Mahmūd Shāh I	A.H. 865 (words) Jumādā I, 5=A.D. 1461, February 16.	Arabic and Persian, Naskh.	Damaged. Records the construction of a Jāmi' mosque by the servant of the court Sārang Sultāni, the <i>jāmdār i khāṣ</i> (royal wardrobe-keeper). <i>Ibid.</i> , p. 55, No. XVII.
145	Above No. 144	Do.	Do.	(1) A.H. 635 (words) =A.D. 1237-38. (2) A.H. 886 (words) Rumādā=A.D. 1481, October- November.	Do.	Partly illegible. States that the original construction of the mosque in the quarter (<i>makallat</i>)....by Amir Hājī <i>alias</i> (' <i>ūf</i>)...took place on the first date and it was repaired after two hundred and seven (?) years, on the second date by Shaikh Muhammad, son of 'Alī, son of Ibrāhīm <i>alias</i> (' <i>ūf</i>) Ayyan, who hailed from the city of Nahrwala (i.e. Pātan). Also records the name of a person (name illegible) son of Ahmad son of Ibrāhīm son of Ahmad. Cf. <i>ibid</i> p. 24, No. II.
146	Sajan Shāh's Takiya, near Kālupur Gate. Headstone of the main grave.	....	....	A.H. 1217, Jumādā I, 23=A.D. 1802, September 21.	Arabic, Naskh	Records the demise of Muḥammad, son of Ahmad Bākhabbāzī.

147	Ba'i Harir's well in Asārwa locality. Sultāns of Gujarat . Mahmūd Shāh I A.H. 906 (words) Do. States that this excellent building and noble edifice and lofty gallery and the painted four walls, and the well and the reservoir were built and the fruit bearing trees planted for public benefit, by Ba'i Harir Sultān, who was appointed guardian of the gate of the royal residence by the king. Published in <i>ibid.</i> , p. 70, No. XXVIII (b).
148	Mosque in Rohilwād behind Shāh'Altirān Gāmdharī's Raḍa near Raikhad locality. Slab above the central <i>mīhrāb</i> Do. Contains religious text (<i>Qur'an</i> , Chapter LXXII, verse 18). In characters of about the 16th century. <i>Ibid.</i> , p. 80, No. XXXVI (a).
149	Slab above the northern <i>mīhrāb</i> of the same mosque. A.H. 961 (& words)= A.D. 1553-54. Arabic and Persian Naskh Records the construction of a Jāmi' mosque and a well by Malik Shāikh Jalāl son of Karīm (?), whose full genealogy in thirty steps upto Hadrat Abū Bakr (the first caliph) is also quoted Cf. <i>ibid.</i> , pp. 81-82, No. XXXVI (a) : <i>Ep. In. Mos.</i> , 1935-36, p. 51.
150	Tomb of Nawwāb Sardār Khān in Jamāl-pur locality. Loose slab (probably belonging to the mosque nearby, but now missing). A.H. 1095 (& chrono-gram)=A.D. 1683-84. Persian verse, Nasta'liq. Damaged. States that a sacred building (mosque) was constructed through the efforts of Sardār Khān.
151	Upper part of the left side of the south wall below the stone-Jālī of the inner chamber of the same tomb. A.H. 1124 (chrono-gram)=A.D. 1712-13. Do. Records the death of a person (name not specified) described in the text as 'the wonderful pearl of the ocean of bounty'.
152	Kānch-ki-Masjid in Jamāl-pur locality. Slabs in the north wall. No. 1, first bay. Arabic, <i>Thulh</i> Contains religious texts (First Creed, Allāh, Muḥammad, etc.). In characters of about the 16th century.
153	Do. No. 2, central bay Do. Do.
154	Slabs in the west wall of the same mosque. No. 1, to the left of the <i>mīhrāb</i> Do. Do.
155	Do. No. 2, to the right of the same <i>mīhrāb</i> Do. Do.
156	Do. No. 3, above the pulpit Do. Contains religious text (Allāh, Muḥammad and names of his four companions, etc.). Do.
157	Do. No. 4, to the left of the central <i>mīhrāb</i> Do. Contains First Creed only. Do.
158	Do. No. 5, in the tympanum of the southern <i>mīhrāb</i> Persian verse, <i>Thulh</i> Contains the famous verse likening the four companions of the Prophet to the lamp, mosque, <i>mīhrāb</i> and pulpit. Do.
159	Slab in the western bay of the south wall of the same mosque. Arabic, <i>Thulh</i> As on No. 152.
160	Mosque near Dabla Kāzim's (Shāh Baḡā Qasīm's?) Raḍa, near the above mosque. South corner of the central <i>mīhrāb</i> . (Slabs of Nos. 160-63 now no more traceable). Arabic, Naskh Contains invocations to Allāh and Muḥammad. In late characters.
161	Near the above Do. Contains the First Creed only. Do.
162	North corner of the same <i>mīhrāb</i> Do. As on No. 160 above.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1967-68—*contd.*]

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Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
GUJARAT—<i>contd.</i>						
AHMADABAD DISTRICT—<i>contd.</i>						
AHMADABAD CITY TAHSIL—<i>contd.</i>						
Ahmadabad—<i>contd.</i>						
163	Near the above . . . . .	....	....	....	Arabic, Naskh	As on No. 161 above.
164	Momnawād-ki-Masjid in Jamālpur locality. Slab above the central door, inner side.	....	....	A.H. 1352, Mubarram=A.D. 1933, April-May.	Arabic and Persian, Naskh and Nasta'liq.	Records the construction of the mosque of the Iḥnā' ashari Shī'a community—Shī'a Bāra-Imāmiyya, of Ahmadabad.
165	Jamālpur Gate. Left pillar of the central arch, inner side.	....	....	....	Arabic, Naskh	Contains the First Creed. In late characters.
166	Right pillar of the same gate . . .	....	....	....	Do. . . .	Do.
167	Dargāh of Bābā Lūlū'i, near Sardār Bridge outside the Jamālpur Gate. Loose slab.	....	....	A.H. 1320=A.D. 1902-03.	Persian, Naskh	Execution crude. Purport not clear. Mentions the name 'Bāwā Lu'i' in line 2.
168	Another loose slab in the same place .	....	....	A.H. 1117 (& chronogram)=A.D. 1705-06.	Arabic prose and Persian prose and verse, Naskh.	Records the demise of the mother of Muḥammad Ja'far, Son of Sayyid Muḥammad 'Alī, son of Sayyid Muḥammad, of the Sādāt-i-Bārīha clan, a resident of Kithūra. Ibid. p. 99, No. LV.
169	Mosque of Dastūrū'l-Mulk in Astodia Chakla locality. Slab in the tympanum of the central miḥrāb.	Sultāns of Gujarat	Mahmūd Shāh I	A.H. 867 (words)=Shahbān 10=A.D. 1463, April 30.	Arabic, Naskh	States that this Jāmi' mosque was constructed by Khāssa, son of Budh, entitled Dastūrū'l-Mulk. Cf. ibid., p. 57, No. XIX.
170	Tomb in the enclosure called Qādis' Wandā in the quarter called Qādis Dhāba, same locality. Slab in the north wall. Originally from the grave on a platform nearby.	....	....	....	Do. . . .	Contains the First Creed. In characters of about the 17th century.
171	Graves on the platform nearby. Top of grave No. 1, first from east, in the first row from north.	....	....	A.H. 1280 (chronogram)=A.D. 1863-64.	Persian verse, Nasta'liq.	Records the death of Diyā'u'n-Nisā at the age of 15 years.
172	Do. No. 2, second from east, same row.	....	....	A.H. 1276, Shawwāl 10=A.D. 1860, May 1.	Persian, Nasta'liq	Records the death of Dulhan Begam.
173	Do. No. 3, sixth grave from east in the second row.	....	....	A.H. 1209 (chronogram)=A.D. 1794-95.	Persian Nasta'liq verse,	Records the death of one Ruknu'l-Ḥaq. Cf. ibid., p. 100, No. LIX.

174	Do. No. 4, seventh from east, same row.	....	....	A.H. 1263 (chronogram)=A.D. 1846-47.	Do. . . .	Records the demise of Qāḍī Muhammad Ṣāliḥ.
175	Qāḍī's Bari mosque in the Madrasa (Hidayat Bakhsh) in the same locality. Slab above the central <i>mīhrāb</i>.	....	....	A.H. 1103 (chronogram) = A.D. 1691-92.	Arabic, Naskh	Contains a Quranic verse (Chapter IX, verse 108), which is stated to be (the chronogram yielding) the date of the foundation of the mosque. Cf. <i>ibid.</i> , p. 95, No. LI (a).
176	To the left of the above	....	....	A.H. 1110 (chronogram)=A.D. 1698-99.	Do. . . .	Contains the saying, 'This is a mosque, prayers offered in which are accepted' which is stated to be (the chronogram yielding) the date of the (first) offering of prayers therein. <i>Ibid.</i> , p. 95, No. LI (b).
177	Above Nos. 175 and 176	....	....	A.H. 1112 (chronogram)=A.D. 1700-01.	Do. . . .	Contains <i>Durūd</i> which is stated to be (the chronogram yielding) the date of completion of the mosque. <i>Ibid.</i> , p. 96, No. LI (c).
178	Qāḍī's Small Masjid, in the same locality. Slab in the tympanum of the central <i>mīhrāb</i>.	....	....	A.H. 1271 (chronogram)=A.D. 1854-55.	Arabic prose & Persian verse Naskh and Nasta'liq.	Records the construction of the mosque called here Masjid-i Khāss by Qāḍī Husainu'd-Din.
179	Shāh 'Ālam's <i>Rauḍa</i> , in Raniābād locality. Slab above the western door of the inner chamber.	....	....	A.H. 938 (chronogram)=A.D. 1531-32.	Persian verse, Naskh	Contains the praises of Rasūlābād locality, the mausoleum of the renowned saint Shāh 'Ālam (situated there) and its flowers, rows of trees, etc., its pure (i.e. white) dome and the tank adjoining it called <i>maṭla'fānār</i> , and states that the mausoleum was erected by 'Abdu'l-Latif, son of Burhān, entitled Majlis-i-Sāni Khān-i-A'zam Taj Khān, an ardent disciple of the saint. Composed by Yahyā (same as in No. 130 above). Cf. <i>ibid.</i> , p. 64, No. XXIV.
180	Top frieze of the Marble Railing around the grave. South side, centre.	....	....	A.H. 1183 (chronogram) verse=A.D. 1769-70.	Persian verse, Nasta'liq.	Records the construction of the grave enclosure (<i>darīkh</i>) i.e. the railing around the grave of the saint by Sayyid 'Abdu' sh-Shakūr.
181	To the left and right of No. 180	....	....	....	Do. . . .	Comprises a panegyric (<i>gasida</i>) in praise of the saint whose name Muhammad and epithet Manjhan Shāh are mentioned. In the same characters as in No. 180.
182	West, north and east sides of the same railing.	....	....	....	Persian, Naskh	Records more than a hundred epithets in praise of the saint, each ending in the word 'Ālam (world), such as Shāh-i-'Ālam, (lord of the world) Mah-i-'Ālam (moon of the world), etc. It also records the saint's popular name Shāh Manjha. Do.
183	Grave of Diwān of Delhi on a platform to the south-west of the saint's tomb. Top centre and borders of the top-most tier.	....	....	....	Arabic, Naskh	Damaged. Contains religious text (<i>Qur'ān</i> , Chapter XXI, verses 87-89 and prayers). In characters of about the 17th century.
184	Same tier east, north and west sides	....	....	....	Do. . . .	Contains prayers. Do.
185	Lower tier of the same grave. Top, east and west sides.	....	....	....	Do. . . .	Do.
186	Rauḍa-i-Thāni near the above. Qadam-i-Rasul fixed on the main grave.	....	....	....	Persian, Naskh	Purport not clear. In characters of about the 17th century.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	GUJARAT—<i>concl'd.</i>					
	AHMADABAD DISTRICT—<i>concl'd.</i>					
	AHMADABAD CITY TAHSIL—<i>concl'd.</i>					
	Ahmadabad—<i>concl'd.</i>					
187	Top of another grave in the same Raḡḡa, to the south of the main grave. West and east sides.	....	....	....	Persian verse, <u>Nasḡh</u>	Comprises a Persian verse expressive of gratefulness for the privilege of resting the head on the dust of the friend's (i.e. the saint's) foot. Do.
188	Bibi's mosque in Rājpur locality. Slab in the tympanum of the central <i>mīhrāb</i> .	Sultāns of Gujarat	Ahmad Shāh II	A.H. 858 (words)= Rabi' II= A.D. 1454, March-April.	Arabic, <u>Nasḡh</u>	States that this Jāmi' mosque was built by Maḡhdūma-i-Jahān, the mother of the Sultan. Ibid., pp. 53-54, No. XVI (a).
189	Tomb to the east of the above mosque. East, west and north sides of a grave.	....	....	A.H. 861, Dhu'l-Qa- 'da=A.D. 1457, September-October.	Do.	Contains religious text (<i>Qur'ān</i> , Chapter II, verse 255, Chapter III, verse 25, 49). Ibid., P. 54, Nos. XVI (b), (c), (d).
	DHOLKA TALUK					
190	Dholka. —Tānka-masjid. Slab above the <i>mīhrāb</i> of the Zanāna gallery.	....	....	....	Arabic, <u>Thulḡh</u>	Contains religious text (<i>Qur'ān</i> , Chapter LXXII, verse, 18) in characters of about the 14th century.
191	Khān-Masjid. North-wall, outer face. Above the eastern window.	....	....	....	Arabic, <u>Nasḡh</u>	Contains religious text (invocation to God by His Attributes, etc. in characters of about the 15th century.
192	West wall of the same mosque, outer face. Above the arch of the north arched opening.	....	....	....	Do.	Contains religious text (phrases indicating might and glory etc., of Allāh). Do.
193	Same place, to the left of the northern buttress.	....	....	....	Do.	Contains the word <i>Allāh</i> and the First Creed. Do.
194	To the south of the same buttress.	....	....	....	Do.	Contains the First Creed preceded by the invocation <i>Yā Allāh</i> (O Allāh). Do.
195	Same place, northern face of the central buttress.	....	....	....	Do.	A copy of No. 194 above. Do.
196	Same buttress, western face.	....	....	....	Do.	Contains the First Creed. Do.
197	Same buttress, southern face.	....	....	....	Arabic, <u>Nasḡh</u>	A copy of the above. Do.
198	Same buttress, north corner.	....	....	....	Do.	Seems to read: <i>Allāhu Qāim</i> (Allāh subsisteth). Do.
199	Same place, south corner.	....	....	....	Do.	Seems to read: <i>al-Mulku-allāh</i> (Kingdom belongs to Allāh only). Do.

200	Above the arched window to the south of the same buttress.	....	....	....	Arabic, Naskh	Contains religious text (First Creed, etc.) Do.
201	Southern buttress in the west wall of the same mosque. Northern face.	....	....	....	Do.	As on No. 193 above. Do.
VIRANGAM TALUK						
202	Māṇḍal.—Idgāh. Slab above the pulpit.	....	....	A.H. 1304 (and words), Ramaḍān 4=A.D. 1887, May 27.	Arabic prose, Persian prose and verse and Urdu verse, Naskh.	States that this Idgāh was built in the <i>qasba</i> of Māṇḍal during the time of the chief of the Muslim community, Shaikh Ya'qūb, son of Yūsuf Qaraishī Multānī, originally from Multan, who had come to Māṇḍal and settled down there and of Bahā'u'd-Din (son of) Jalāl'u'd-Din, both of whom were the foremost persons in the community, through the efforts of the four leading men of the community, to wit Shaikh Adam, son of Jamal' Din, Shaikh Karīm Din, Sulaimān and Dā'ūd. Further states that the (inscriptional) tablet was got prepared at Dhraṅghadra by Shaikh Adam, son of Husam. Composed by Pir 'Abdu'l-Qādir and written by Hājī Dād Muḥammad (son of) Kamāl Khān Makrān.
BROACH DISTRICT						
BROACH TALUK						
203	Broach.—Dargāh near the Ghazni-Masjid in Chūina Bazar.	....	....	(1) A.H. 1334, Rajab 21=A.D. 1916 May 24. (2) A.H. 1336=A.D. 1917-18.	Arabic and Persian, Naskh and Nasta'liq.	States that this is the grave of the saint Salīr 'Alā Shāh al-Qādir al-Jilānī who expired on the first date and that the construction of this mosque as well as the reconstruction to the domed dargāh of the said Darwish took place on the second date, under the superintendence of Qulhawā'llah Shāh, the <i>khāṭṭā</i> of the said saint and the chief of the faqr community.
NAVSARI DISTRICT						
NAVSARI TALUK						
204	Navsari.—Jāmi' mosque. Slab in the west wall of a room near the water-pump.	....	....	A.H. 1223=A.D. 1808-09.	Persian verse, Naskh	Records the construction of the mosque by Rahīmu'llah Shāhib.
205	Findspot and provenance not known	Sulṭāns of Gujarat	Mahmūd Shāh III	A. H. 948 (words) Rajab 24=A.D. 1541, November 13.	Arabic, Naskh	States that this mosque was built by Abū'ijī, son of Shaikhijī, son of Husam, entitled Maḥmu'd Shāh Sharq Nāṣiru'l-Mulk.
JAMMU AND KASHMIR						
SRINAGAR DISTRICT						
206	Srinagar.—Grave of Saif Khān in Mahalla Watal Kadal. Eastern side.	Sulṭāns of Kashmir	[Fath Shāh]	A. H. 897 (words)=A.D. 1491-92.	Arabic and Persian, Naskh	Badly damaged. Records the death of (the minister?) Mihtar Malik (name, etc. lost). Name of King lost.
207	Top and sides of the grave of Saif Khān's wife in the same place.	....	....	A. H. 897 (chronogram)=A.D. 1491-92.	Arabic prose and Persian verse, Naskh.	Records the construction of the grave by Saif Khān, and states that it belongs to his wife.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	JAMMU AND KASHMIR—contd. SRINAGAR DISTRICT—contd. Śrinagar—contd.					
208	Khānqāh-i-Mu'allā. Sides of a grave in the compound, situated to the west of the Khānqāh building.	....	....	....	Persian verse, <u>Naskh</u>	Contains two verses on the transitoriness of human life and states that this is the grave of Rāzi'ī(?). In characters of about the 15th century.
209	West wall of the Dargāh of Shaikh Bābā Wali in the same compound. Outer face.	....	....	A.H. 1001 (chronogram) = A.D. 1592-93.	....	Records the death of Hadrat Shaikh Bābā wālī, a saint.
210	Graveyard in southern part of the same compound. Footside of a grave.	....	....	A.H. 996 (words) = A.D. 1587-88.	Arabic, <u>Thulh</u>	States that this is the grave of Mir Shāh Bāqir, son of Mir Qasim, son of 'Alī Akbar Māsawī.
211	Top of another grave in the same place	....	....	A.H. 1003, (chronogram). Rajab = A.D. 1595, March-April.	Arabic prose and Persian verse, <u>Naskh</u> & Nasta'liq.	Contains one couplet and three <i>Rubā'īs</i> of didactic nature, composed by Mirzā Buzurg 'Mahjūr' giving the date of the death of Shaikh (name not specified). Inscribed by Ustā[d] Husain, the <i>sanjārash</i> .
212	Mausoleum of Zainu'l-'Ābidīn, locally called Bar Shāh. Graveyard in the compound. Sides of grave No. 1.	....	....	A. H. 866 (words) = A.D. 1461-62.	Arabic, <u>Naskh</u>	Records the death of Manlānā Kamāl, a learned man and gnostic.
213	Do. No. 2 . . . . .	....	....	A. H. 897 (words) = A.D. 1491-92.	Arabic and Persian verse, <u>Naskh</u> .	Records the death of Qāḍī Muḥammad, the judge.
214	Do. No. 3 . . . . .	....	....	A.H. 859 (words), Šafar 21 Tuesday = A. D. 1465, February 10.	Arabic prose and verse and Persian verse, <u>Naskh</u> .	Records the death of a person (name not mentioned).
215	Do. No. 4 . . . . .	....	....	A.H. 868 (words) = A.D. 1463-64.	Persian verse, <u>Naskh</u>	Records the death of Sayyid Asad, son of Sayyid Husain. Composed by 'Ismat.
216	Do. No. 5 . . . . .	....	....	Kashmiri Era 66 (words), <u>Dhū'l-Hijja</u> 8.	Do..	Records the death of one Mir who is described as 'the tree in the garden of rank and government'.
217	Do. No. 6 . . . . .	....	....	....	Persian, Nasta'liq	States that this is the grave of Mir Husain Muḥammad Kashmiri. In characters of about the 17th century.
218	Do. No. 7 . . . . .	....	....	A. H. 872 (words), middle of Šafar 15, Tuesday = A.D. 1467, September 15.	Persian verse, <u>Naskh</u> .	Records the demise of Maulānā Ishāq.

219	Do. No. 8 . . . . .	....	....	A.H. 900 (chronogram)= A.D. 1494-95.	Arabic and Persian, Naskh.	Records the death of Hāfiz Kamāl Maḡdar, <i>ḥaḡīb</i> (preacher) and <i>imām</i> (leader of prayers).
220	Do. No. 9 . . . . .	....	....	Kashmiri Era 75 (words), A.H. 904 (words) Dbu'l-Hijja = A.D. 1499, July-August.	Persian verse, Naskh	Records the death of Maulānā Hāfiz Ḥasan, <i>ḥaḡīb</i> , who is described as the Second (A)bul-Ḥasan.
221	Headstones of other graves in the same place. No. 1.	....	....	A.H. 1140 (chronogram)=A.D. 1727-28.	Persian verse, Nasta'liq.	Fragmentary. Records the death of a Nawwāb and <i>Amīr</i> (name lost).
222	Do. No. 2 . . . . .	....	....	A.H. 994 (chronogram)=A.D. 1585-86.	Do.	Records the death of Muḥammad Ṣālih who fell in a night-assault after having shown feats of valour. Composed by Ayyub.
223	Do. No. 3 . . . . .	....	....	A.H. 957 (chronogram)= A.D. 1550-51.	Do.	Fragmentary. Records the martyrdom of Mirzā Ḥaidar Gorkān.
224	Top of the same grave . . . . .	....	....	(1) A. H. 905 (and words)=A.D. 1499-1500. (2) A.H. 947. Rajab 22=A.D. 1540, November 22. (3) Yuzat II, A.H. 1238, Jumādā II. 11=A.D. 1823, February 23.	Persian, Nasta'liq (with few phrases in) Naskh.	States that Mirzā Ḥaidar Gorkān, son of Mirzā Muḥammad Ḥusain Gorkān, and a grandson on daughter's side of Yunus Khān, and a son of the sister of emperor Bābūr's mother and brother-in-law of Sultān Abū Sa'īd Khān, king of Yarkand (in Maḡhulistān (Mongolia), son of Sultān Ahmad Khān, son of Yunus Khān above-mentioned, was a descendant of Tughluq Timūr Khān of the time of Chagḡatā'i, son of Chagḡiz Khān and was born on the first date at Uratappa : that in a particular year (not specified) he set out from Yarkand at the orders of Abū Sa'īd Khān and conquered (lessert) Tibet, and in the same (unspecified) year, on Saturday 4th Shā'abān, along with 4,000 horsemen, he conquered Kashmir but handed it over back to its king Muḥammad Shāh and returned to join his king then encamped in Tibet; that he was subsequently appointed to Lhāsa by the king who himself returned to Yarkand but died before reaching there, resulting in uncertainty in the kingdom, whereupon Mirzā Ḥaidar went to Badakhshān and thence to India to emperor Humāyūn; that on finding at Lahore that the latter was fleeing to Iran in exile, he went to Kashmir with 450 horsemen, conquered it on the second date and ruled there for the next 10 years till he was killed by one of the members of the public. It further states that Mirza Ḥaidar was a widely travelled man, having visited the countries of Turān, Maḡhulistān and India and had met great men, was a man of erudition and letters and had compiled the <i>Tārīkh-i-Rashidī</i> . It further records that this slab was set up at the instance of William Moorcroft Sahib Bahādur, the Chief of the British Cavalry (<i>mīr al-ḡhur-bāḡh-i-daulat-i-Ingliṡiyah</i>), by Sayyid 'Izzatullāh Khān, on the third date. Cf. J.A.S.B., Vol. XXIII (1864), p. 283; G.M.D. Sūfi, <i>Kashir</i> , Vol. I (Lahore, 1949), pp. 208-09, pl.

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
JAMMU AND KASHMIR—<i>concl.</i>						
SRINAGAR DISTRICT—<i>concl.</i>						
Śrinagar—<i>concl.</i>						
225	Jāmi' Masjid. Loose slab near the pulpit.	....	....	A. H. 958 (chronogram)=A. D. 1551.	Arabic prose and Persian verse, Nasta'liq.	Damaged. Records the death of Malik Ḥabīb.
226	Slab on the southern entrance	Mughal	Jahāngir	(1) A. H. 909 (words)=A. D. 1503-04. (2) A. H. 1029 (words) Shawwāl 1 = A. D. 1620, August 20. (3) A. H. 1031 (and chronogram), Dhū'l-Hijja 10 = A. D. 1622, October 6.	Persian verse, Nasta'liq	States that this Jāmi' mosque was first built by the second Alexander (i.e. Sikandar Shāh) but having got burnt was rebuilt by king Hasan Shāh of his line, while its nine pillars and roofs on both the sides were constructed by Ibrahim (son of) Ahmad Makri on the first date in the time of Muhammad Shāh, but having been again destroyed by fire on the second date, it was reconstructed at Kashmir afresh on the third date by Malik Haidar Ra'isul-Mulk in the time of the emperor. Published in <i>PASB</i> , 1875, p. 113; <i>JBBRAS</i> , New Series, Vol. II (1926), p. 194.
227	Mausoleum of Sayyid Madani. Headstone of a grave in front of the gateway.	....	....	A. H. 1131 (words), Wednesday = A. D. 1718-19.	Persian verse, Naskh	Records the death of Muhammad Sa'id.
228	Faqir's mosque, also called Madani's Mosque, at Zadibal. Slab above the main door.	Sultāns of Kashmir	Zaiṇu'l-'Ābidīn	....	Arabic, Naskh	Records the construction of the mosque. Cf. <i>A. R. Arch. Sur. Ind.</i> , 1906-07, p. 164, pl. LIX.
229	Slab in the niche to the left of the same door.	....	....	....	Do.	States that this mosque was built by Muhammad al-Madani, resident of Kashmir. Ibid.
230	Slab in the right niche, same place	....	....	A. H. 848 (words)=A. D. 1444-45.	....	Records the date only. In continuation of No. 229 above.
231	Stone slabs preserved in Shri Pratāp Singh Museum. No. 1. Findspot: Bannihal Tunnel.	Mughal	Jahāngir	Regnal year 20 (words) (i.e. A. H. 1034-35) = A. D. 1625-26.	Persian verse, Nasta'liq.	Damaged. Records the completion of the masonry bridge (<i>pul-i-gach</i>) built on the road (to Kashmir?) by the emperor under the superintendence of Bānḥil. Written by 'Abdu' Ghafūr.
232	Do. No. 2. Findspot: Śrinagar	....	....	A. H. 1074 (words)=A. D. 1663-64.	Arabic, Nasta'liq	Records the death of the learned and the accomplished Muhammad Sulim al-Tahrāni, son of Muhammad Ṣāliḥ.
233	Do. No. 3. Findspot: Zainalanka, in the Wular Lake.	Sultāns of Kāshmir	Zaiṇu'l-'Ābidīn	A. H. 840 (chronogram) = A. D. 1430-37.	Persian verse, Naskh	Contains praises of an edifice (<i>bag'ā</i>), designated in the text as 'Zain-Dib' intended as a pleasure resort of the king. Cf. <i>JASB</i> , Vol. XLIX, pt. I (1880), p. 16, <i>PASB</i> , 1880, p. 54; Sūfi, op. cit., p. 160; Mohibbu'l-Hasan Khān, <i>Kashmir Under the Sultans</i> (Calcutta, 1959), plate facing page 94.

234	Do. No. 4, slab lying in the garden of the Museum. Findspot: not known.	Mughal	Jahāngir . . . . .	....	Persian verse, Nasta'liq.	Badly damaged. Seems to refer to the construction of a bridge (<i>Kadal</i>) on the road to Chashma (i-Shāhī?).
235	Verinag.—Chashma. Slab in the east wall.	Do.	Do.	Regnal year 15 (words), A.H. 1029 (& chronogram). = A.D. 1619-20.	Persian prose and verse, Nasta'liq.	States that the emperor halted at this place on the given date and this building was built at his orders. Cf. R. C. Kak, <i>Ancient Monuments of Kashmir</i> (London, 1933), p. 143.
236	Slab in the south wall, same place	Do.	Do.	A.H. 1036 (chronogram)=A.D. 1626-27.	Persian verse Nasta'liq.	States that Haidar constructed at the orders of the emperor, this stream (<i>Jā</i>) and water-fall which brought glory to Kashmir.
<p style="text-align: center;">MADHYA PRADESH GUNA DISTRICT ASHOKNAGAR TAHSIL</p>						
237	Kadwaha.—Ruined mosque near the temple of Siva. Right and left jambs of the central mihrab.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter III, verse 18 and Tradition). In characters of about the 14th century.
<p style="text-align: center;">GUNA TAHSIL</p>						
238	Khutiyawad.—Slab built into the well near the graveyard in the ruined Fort.	Mughal	Jahāngir	A. H. 1034 (words & chronogram)=A. D. 1624-25.	Persian verse, & prose, Nasta'liq.	Records the construction of the fort and the well by Mirsā Muhsin (governor?) of Mālwa under the supervision of Shaikh Pahārī, son of Shaikh Bāyezīd, when the minister was Khwāja [A] bu'l-Hasan. Composed by Nizārī.
239	Gunā.—Takiye-ki-Masjid. Slab above the central mihrab.	Sindhiya of Gwalior	Daulat Rāo	A. H. 1237, Dhul-Hijja 4 = A. D. 1822, August 22.	Arabic prose & verse and Persian verse, Mixture of Naskh and Nasta'liq.	States that the mosque 'Khuddām-i-Khuda' (servants of God) was built by ? Ramju Ahlādār, a servant of the ruler at the cost of Rupees five hundred and thirty.
240	Slab built into a wall, near the above mosque.	...	....	A. H. 1237 (?) = A.D. 1821-22.	Arabic & Persian, Nasta'liq.	Almost peeled off. Seems to record the construction of the wall.
<p style="text-align: center;">MUNGAOLI TAHSIL</p>						
241	Chanderi.—Slab built into the western wall of the graveyard to the south of the mosque in Mahalla 'Dudwa.	Sultāns of Mālwa .	Ghiyā-thu'd-Din	A. H. 894 (words) = A. D. 1488-89.	Persian verse, Naskh	Assigns the construction of an edifice, some gardens and a reservoir to Sher Khān who is spoken of as being like 'Alī in the region.
242	Slabs built into the southern wall of the same graveyard.	Do.	Do.	A. H. 898 (words)= A. D. 1492-93.	Do.	Badly damaged. Seems to record the construction of a domed building by Sher Khān.
243	Khādi-ki-Masjid. Loose slab . . . . .	....	....	....	....	Contains 4 concentric rows of figures written around a circle, perhaps intended as a charm.
244	Malhargari.—Step well, situated between the Fort and the Jain temple called Nosaī. Slab in the niche in the left wall.	Mughal	Aurangzeb	Regnal year 30 (words), A.H. 1099 (words) = A.D. 1687-88	Persian verse and prose, Nasta'liq.	Damaged. States that Bahādūr Shāh, son of 'Ālam Shāh constructed this well in a garden for the sake of God (i.e. for public use). Also states that the builder's father 'Ālam Shāh was descended from Fīrūz, a son of Qādir Shāh and a nephew of Tughluq Shāh, who had established his rule at Kalpi. Further seems to indicate that 'Ālam Shāh had settled down at Chanderi. Cf. <i>Gwalior Rajya Ki Abhilekh</i> , No. 670.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
MADHYA PRADESH—contd.						
GUWA DISTRICT—contd.						
MUNGAOLI TAHSIL—contd.						
245	Mungaoli.—Loose slab in possession of Shri Husain Shah of Mahalla Ghosi, near the Middle School.	....	....	A. H. 1295 = A. D. 1878.	Arabic and Persian Naskh and Nasta'liq.	States that this is the mosque of Babbare Shāh Miyān.
246	Piprai.—Slab built into a well locally called Phūti-Baori.	Sultāns of Malwa	Ghiyāsh Shāh	....	Persian verse and Sanskrit. Naskh and Nāgarī.	Bilingual. Letters chiselled out. Surviving text seems to refer to the completion (of the well?) and mentions Sharaf Khān, son of Mallū Khān and Malik 'Amid (?). Cf. <i>PASE.</i> , 1874, p. 71.
247	Chopre-ki-Baori.—Slab built into the niche in the right side.	....	....	A. H. Naḡli	Arabic and Persian, Nasta'liq.	Badly damaged. Seems to record the construction of a step-well (<i>baori</i>) and mentions Muḥammad Sufi Khān and one Chaudharī (name lost), as the builders (?). The characters of about the 18th century.
RAISEN DISTRICT						
RAISEN TAHSIL						
248	Raisen.—Mosque in the Fort. Slab above the central <i>mihrāb</i> .	Sultāns of Malwa	Ghiyāsh Shāh	A. H. 895 (words) = A. D. 1489-90.	Persian verse, Naskh	States that Malik Raḡi, son of Chhajju, entitled Ghānmu'l-Mulk constructed the mosque, the dome (?) and the <i>tagh-i-khūr</i> (?). Cf. <i>Ep. Ind. Mos.</i> , 1933-34, pp. 24-25, pl. XI (b).
249	Fort. Ruined pillar standing in front of the western gate.	Mughal	Aurangzeb	(1) Regnal Year 35 (words) (A. H. 1103), Rabi' II 14 = A.D. 1691, December 25, (2) Regnal Year 38, A.H. 1106, Sha'bān 19 = A.D. 1695, March 25.	Persian, Naskh	States that the repairs to the bastions and battlements of the fort of Raisen were carried out under the supervision of Khwāja Yāqūt, the <i>Haris</i> (i.e. custodian) and Shaikh Bahān, d-Dīn Muḥammad, the Amin and Hājī Muḥammad, the <i>muḥarrif</i> and <i>Amīrparā'i</i> , the <i>tabwīlār</i> , during the administration of Muḥammad Mansūr and <i>saizal</i> -ship of Muḥammad Abid Khān-i-Daurānī, between the two dates the mason being Gangā Rām. Cf. <i>Indian Art & Letters</i> , Vol. XI, No. 2, p. 104.
250	Three guns kept near the tank. Gun No. 1. On the muzzle.	Nawwābs of Bhopal	Faiz Muḥammad Khān	A. H. 7 =	Arabic and Persian, Nasta'liq.	Damaged. States that the gun was manufactured at the Ram (Turkish) Factory at Bhopal in the time of Nawwāb Faiz Muḥammad Khān, son of Dost Muḥammad Khān Bahādūr Fath Jang during the ministership (<i>sarrajātārī</i>) of Wazīr Muḥammad Khān Wazīr d-Daula Bahādūr, under the supervision of his son (?) Daula(t?) Muḥammad Khān Bahādūr when the <i>darāgha</i> (superintendent) was Sultān Khān. Date indistinct. Cf. <i>Tārīkh-i-Qadā-i-Raisen</i> (Urdu), p. 60.

251	Do. Muzzle of gun No. 2	Mughal	Shāh 'Ālam II	Regnal year 33, Fasli 1197, Rajab 1 (A. H. 1207) = A. D. 1793, February 12.	Persian, Nasta'liq	States that the gun was manufactured in the Rūm (Turkish) Factory at Bhopal, under the supervision of Darūgha Sultān Khān during the time of Dīwān Shāhib Chhote Khān Bahādūr Shamshir Jang. Date that of writing. Cf. <i>ibid</i> .
252	Dargāh of Hadrat Fathu'llāh Shāh. Slab above the entrance.	Do.	'Āli Gohar (i.e. Shāh 'Ālam II,	Regnal year 15, A.H. 1187=A.D. 1773-74.	Do.	Damaged. Seems to record the construction of the tomb of Shāh Fathu'llāh, the saint during the governorship of Husain Khān, the <i>qalā'idār</i> , of Rāista situated in the <i>sarkār</i> of 'Ālamgirpur Bhilsa (?) in the <i>sūba</i> of Mālwa in the time of Nawwāb Faiz Muhammad Khān Bahādūr. Composed by Shaikh Sirāj'u'd-Din.
253	Slab above the small door of the <i>dālān</i> near the eastern gate of the above Dargāh.	Nawwābs of Bhopal	Nazar Muhammad Khān	A.H. 1233 (words) = A. D. 1817-18.	Persian Prose & verse, Nasta'liq.	Damaged. Records the construction of the <i>dālān</i> and the gate of the mausoleum of Hadrat Shāh Fathu'llāh during the time of the ruler, also mentioned with the title Nagrud Daula Bahādūr, and of Dost 'Āli Khān <i>sarkār</i> , son of Ibrāhīm Khān, son of 'Āli Khān, son of Nawwāb Nūr Masthā Bahādūr.
254	Slab built into the northern wall of the mausoleum proper.	....	....	....	Arabic, Naskh	Contains religious text (<i>Qur'ān</i> , Chapter II, verses 255-256, Chapter LXI, verse 13). In characters of about the 18th century.
255	Slab in the western wall in the same place.	Sūr	Shor Shāh	....	Persian, Naskh	Badly damaged. Seems to refer to the construction of a well. Details not clear.
VIDISHA DISTRICT						
BASODA TAHSIL						
256	Bedankheri.—Bhopal Singh-ki-Bāori. Slab built into the niche on the right side.	Mughal	'Ālamgir II	Regnal year 1, A.H. 11...., Ramaḍān 5 Vikrama 1811, Śaka 1876 [Ashā qha] śu [6?] Sunday= A. D. 1754, September 22.	Persian & Local dialect, Nasta'liq Nagari.	Bilingual. Damaged. Records the construction of a <i>pucca</i> stone well by a resident of the <i>mauda</i> Bedankheri (name lost) in the time of the new king and during the governorship of Mahārājadhīrāj Rām Rāja and (in the time of the) Panch Pradhān Sri Rao Nānhā Shāhib, <i>gumāstahdār</i> Rāi Anand Rāi, son of Ballab(h) Rāi, Sri Pandit Mahādev Rāj, Sri Pandit Rāmcand, <i>faujḍār</i> of the <i>paragana</i> Udaipur Chaudhari Barjor Singh (of the sail <i>paragana</i> and <i>samindār</i> Bhagwān Dās, son of Chaturbhuj Dās of Dandigot (Dangi Gotra). For the Nagari portion, see No. 135 of the Appendix B.
KORWAI TAHSIL						
257	Bhounāsa.—Mosque called Nawwāb-ki-Masjid. Slab above the central <i>mīhrāb</i>.	....	....	A.H. 1002, Shawwāl 14 = A. D. 1594, June 23.	Arabic and Persian, Nasta'liq.	States that this mosque (was built by) Shaikh Ibrāhīm, son of Qāḍi Hasan.
258	Korwai.—Step-well near Sarwar-Mahal. Slab built into the eastern wall.	Nawwābs of Korwai	Muhammad Ya'qūb 'Āli Khān	A.D. 1897, July	Urdu, Nasta'liq	States that this step-well (<i>bāgh</i>) was constructed at the instance of Captain L. S. New March Shāhib Bahādūr, Political Agent, Bhopal, for the development of irrigation and cultivation during the reign of the Nawwāb, chief (<i>ra'īs</i>) of Kārwa'i, under the supervision of Munshi Shaikh Qudrat 'Āli, superintendent of the State.
259	Reinkhla.—Loose slab found near the site of a ruined mosque.	Mughal	Shāh Jahān	A.H. 1057 (chronogram)=A.D. 1647-48	Arabic prose and Persian verse and prose, Naskh and Nasta'liq.	Records the construction of a mosque by Siddiqi, during the governorship of Nawwāb Saider Khān when Mirzā Muhammad Mu'min was the <i>faujḍār</i> .

Sl. No.	Findspot.	Dynasty	King	Date	Language and Alphabet	Remarks
MADHYA PRADESH—concl'd. VIDISHA DISTRICT—concl'd. VIDISHA TAHSIL						
260	Vidisha.—State Museum. Loose slab. Findspot: Gundhi Gate.	Mughal	....	....	Persian, Nasta'liq	Comprises an official order purporting that the Kolls are exempted from forced-labour (<i>begār</i>) by the State (<i>khilāfāt</i>) and that nobody should force them to do the same. In characters of about the 17th century. Published in <i>Indian Historical Quarterly</i> , Vol. VII (1931), p. 55, and plate.
UTTAR PRADESH MUZAFFARNAGAR DISTRICT JANSATH TAHSIL						
261	Khatauli.—Slab above the gate of the Sarai.	Do.	Shāh Jahān	....	Do.	Damaged. States that by the order of Nawwāb Mirān Sayyid Khān-i-Jahān <i>alias</i> Sayyid Muzaḥfir Khān Tihānpūrī (of Tihānpur) this lofty sarā'i (caravansari) was completed.
KAIRANA TAHSIL						
262	Jalalabad.—Shāh Sulaimān-ki-masjid. Slab on the facade.	....	....	A.H. 1169 (and chrono-gram)=A.D. 1755-56	Persian verse, Nasta'liq.	Records the construction of the mosque by Sulaimān Shāh.
263	Munao Khān-ki-Masjid. Slab on the facade.	....	....	....	Arabic, <u>Thulh</u>	Contains the First Creed only. In characters of about the 17th century.
264	Kairana.—Mosque in Mahalla Pirzādgan. Slab on the facade.	Sūr	Islām Shāh	A.H. 958 (words)= A.D. 1551.	Arabic, Na'ikh	Records the construction of the mosque by Shaikh Hārūn, son of Shaikh Hāji Hazamī. Written by 'Abdu'l-lah, son of 'Abdu'l-ʿAziz <i>naẓīf</i> of the <i>gayba</i> (Kairana?).
265	Talao-ki-Masjid. Slab above the left arch in the facade.	Do.	Muhammad Shāh	A.H. 961 (words)= A.D. 1553-54.	Do.	Damaged. Records the erection of the mosque by Shaikh Makās (?), son of Khwāja (?).
266	Darbār-wālī-Masjid. Slab above the central arch in the facade.	....	....	A.H. 1027 (words)= A.D. 1617-18.	Persian, Nasta'liq	States that Gulib Sultān, the mother of Shaikh Tudail, built the mosque and endowed the income from the well situated in (the village) Muhammadpur (along with) sixty-seven <i>pucca bighās</i> of land of her own purchase, for meeting the expenses of the caller-to-prayers (<i>Muḥaddithan</i>), oil for lamp, carpets, etc., and also bequeathed six shops for the subsistence allowance for the attendants of the mosque.

267	Top of the grave in the compound of the same mosque.	....	....	....	Arabic, Naskh	Contains the First Creed and the Throne Verse. In characters of about the 17th century.
268	Mosque in Mahalla Khail. Slab above the central <i>mihrāb</i> .	Mughal	Shāh Jahān	A.H. 1040 (and chronogram)=A.D. 1630-31.	Persian verse, Nasta'liq.	Records the construction of the mosque by Padmayati, who is described as Mary of the age and Rabi'a Bagari of the time. Composed by Ahmad.
269	Masjid-i-'Afghānān. Slab on the facade	Do.	Do.	A.H. 1062 (and chronogram)=A.D. 1651-52.	Persian verse, Naskh	Records the construction of the mosque by Shaikh Nasir. Composed by Razmi.
270	Jami' Masjid. Slab above the central <i>mihrāb</i>.	....	....	A.H. 125 (and chronogram)=A.D. 1835-36.	Persian verse, Nasta'liq.	Records the construction of the mosque by Qāḍi Amīn' d-Dīn.
271	Thānā Bhawan—Pir Muḥammad-ki-Masjid. Slab on the facade.	Mughal	Aurangzeb	A.H. 1114 (and chronogram)=A.D. 1702-03.	Do.	Records the erection of the mosque by Shaikh Ahmad. Composed by 'Akif.
SAHARANPUR DISTRICT						
DEOBAND TAHSIL						
272	Deoband.—Qala'-ki-Masjid. Slab on the facade.	Lodi	Sikandar	A.H. 916 (words); Rajab—A.D. 1510, October-November.	Persian, Naskh	States that this Jami' mosque was built by the great Miyyān Firūz, (son of) Malik Muḥammad, (son of) Lūṭful Kāfi.
273	Khānqāh-ki-Masjid. Slab on the facade	Mughal	Akbar	A.H. 965 (words) Safar—A.D. 1557, November-December.	Do.	States that this mosque was completed through the efforts and superintendence of Mirza Baig, son of Khwāja Muḥibb, 'Alī, the <i>Bokhārī</i> (pay-master).
274	'Alamgiri-Masjid, in Mahalla Abu'l-Ma'ālī Slab on the facade.	Do.	Aurangzeb	A.H. 1078 (words)=A.D. 1667-68.	Persian, Naskh	States that this Jami' mosque was constructed through the efforts of Khān-i-Alāḥān Jahāngīr Qulīkhān, the <i>ṣawāḍir</i> by Abul-Ma'ālī, son of Shaikh 'Abdu'r-Rahmān, son of Shaikh Chānd al-'Uṭmānī. Date of completion.
275	Sides of a grave near the Masjid Sarāi Pirzādān.	....	....	....	Arabic, Naskh	Contains religious texts (<i>Qur'ān</i> , Chapter LIX, verses 29 chapter CXII, verses 1-4). In characters of about the 14th century.
NAKUR TAHSIL						
276	Ambāhtā.—Jami' Masjid. Slab to the left of the middle arch in the facade of the prayer-hall.	Mughal	Humāyūn	A.H. 940 (words)=A.D. 1533-34.	Persian, Naskh	Records the name 'Alī, (son of) Ḥasan Qushbeg (?) (the builder).
277	Mosque in Mahalla Nāngo. Slab above the middle arch in the facade.	Do.	Do.	A.H. 942 (words)=A.D. 1535-36.	Persian verse, Naskh	Records the construction of the mosque by Gachgar (?) Ḥasan.
278	Headstone of a grave in the graveyard, behind the Dargāh of Shāh Abu'l-Ma'ālī.	A.H. 1140, Dhū'l-Hijja 24=A.D. 1728, July 21.	Persian, Nasta'liq	Records the demise of Shaikh Imām.

D.—ARABIC AND PERSIAN INSCRIPTIONS, 1967-68—*concl'd.*

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Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
UTTAR PRADESH						
SAHARANPUR DISTRICT						
NAKUR TAHSIL						
279	Gangoh.—Rapiwāli Masjid. Slab on the facade.	Mughal . . .	Jahāngir	A.H. 1034 (and chronogram)=A.D. 1624-25.	Persian verse, Nasta'liq.	Records the construction of the mosque by Shaikh 'Abdul-Bāsiṭ.
280	Lāl-Masjid. Slab on the facade . . . .	....	....	A.H. 1081=A.D. 1670-71.	Persian; Nasta'liq .	States that the builder of the mosque was Faqrullāh, (son of) Nūr Muḥammad Gangū'i.
281	Jāmi'-Masjid. Slab on the facade	Mughal	Akbar	A.H. 963 (chronogram)=A.D. 1555-56.	Persian verse, Nasta'liq.	Records the construction of the mosque by Darwish Muḥammad, son of Shāh Muḥammad, the <i>mir-i-barr</i> (commander of land forces) of the king.
ROORKI TAHSIL						
282	Jwālāpur.—Jāmi'-Masjid. Slab on the facade.	Do. . . .	Do.	A.H. 967 Friday=A.D. 1559-60.	Persian prose and verse, Naskh.	Damaged. Seems to record the construction of the mosque. Name of the builder lost.
283	Sakrauda.—Dargāh of Shāh Panjen. Slab above the central arch of the eastern verandah.	Do. . . .	Aurangzeb	A. H. 1118 (and words), Muḥarram 29=A.D. 1706, May 2.	Persian, Nasta'liq .	States that the mausoleum of the saint Ḥadrat Shāh Sayyid Rukn'u'd-Din <i>aliās</i> Shāh Nachchan was constructed through the efforts of (i.e. by) Khān Muḥammad, son of Jamāl Muḥammad, the <i>zami(n)dār</i> of Sakrauda.

E.—LIST OF PHOTOGRAPHS, 1967-68

Serial No.	Locality	Description	Size of Negative
5322	Pinapalli, Ramachandrapuram Taluk, East Godavari District, A.P.	Seal of the C.P. grant of Allāḍa-Vēma, Reddi Chief of Rajahmundry. (<i>A.R.Ep.</i> , 1967-68, A. 1.)	Full
5323	Nāmakkal, Salem District, Madras.	Sāṅkaranāṭṭyaṇa (drawing), (<i>South Indian Images of Gods and Goddesses</i> , p. 128, Fig. 81.)	Quarter
5324	Sirōli, Chamoli Tahsil, Chamoli District, U.P.	Stone Inscription of <i>Mahārājādhirāja</i> Śarvavarman. (<i>A. R., Ep.</i> 1966-67, B. 287.)	Do.
5325	Gopēśvar, Chamoli Tahsil, Chamoli District, U.P.	Pilgrim records (<i>Ibid.</i> , B.262,267,280-82).	Do.
5326	Sannathi, Chitapur Taluk, Gulbarga District, Mysore.	Brāhmi Inscriptions in Prakrit Language. (<i>Ibid.</i> , B.218, 223 and 225.)	Do.
5327	Sakrepatna, Chikmagalur District, Mysore.	Seal of the C.P. grant of Pallava Simhavarman, year 41. (<i>Ibid.</i> , A. 11.)	Do.
5328	Pādūr, Gadwal Taluk, Mahboobnagar District, A.P.	Stone Inscription of Chālūkyā Tribhuvanamilla, Chālūkyā Vikrama year 12. (<i>Ibid.</i> , 1965-66, B. 28.)	Half
5329	Parbatsar, Parbatsar Tahsil, Nagaur District, Rajasthan.	Stone Inscription in Early Nāgarī. (<i>Ibid.</i> , B. 567.)	Do.
5330	Tiruvādavūr, Melur Taluk, Madurai District, Madras.	Brāhmi Inscription in Tamil Language. (<i>Ibid.</i> , B. 276.)	Do.
5331	Srivilliputtūr, Srivilliputtur Taluk, Ramanathapuram District, Madras.	Stone Inscription of Pāṇḍya Saḍaiyamaṇan, year 2+5. (<i>Ibid.</i> , B. 285.)	Do.
5332	Takuapa, Thailand	Tamil Inscription of 9th century. (<i>JOR.</i> , VI, 299.)	Quarter
5333	....	Palaeographical chart, Nāgarī	Do.
5334	....	Do. Bengālī	Do.
5335	..	Do. Grantha-Tamil	Do.
5336	....	Do. Abroad, North India and E. Turkistan and Tibet	Do.
5337	....	Do. Abroad, S. India, Ceylon, Burma, etc.	Do.
5338	Vaḍnagar, Mehsana District, Gujarat.	Seal of the C.P. grant of Maitraka Śīlāditya V. (<i>A. R. Ep.</i> , 1967-68, A. 4.)	Do.
5339	Do.	Seal of the C.P. grant of Maitraka Śīlāditya IV. (<i>Ibid.</i> , A. 3.)	Do.
5340	Kurikyāl, Karimnagar Taluk, Karimnagar District, A.P.	Trilingual record on a boulder on a hillock. (<i>Ibid.</i> , 1966-67, B. 1; <i>Bhārati</i> , March 1967, pp. 1023.)	Do.
5341	Irdā, Bālsore District, Orissa.	C.P. grant of Kāmbōja Nayapāla, Year 13. (<i>A. R. Ep.</i> , 1957-58, A. 38.)	Do.
5342	Divē-Āgar, Shrivardhan Taluk, Kolaba District, Maharashtra.	C.P. grant of Western Gange Durvinita, Year 24. (<i>Ibid.</i> , 1962-63, A. 45.)	Do.
5343	Sājuvaṅguppam, Chingleput District, Madras.	Cave temple Inscription of Atirapachanda-Pallava. (<i>Eg. Ind.</i> , Vol. X, Plate facing p. 12.)	Do.
5344	Do.	Do. (<i>Ibid.</i> , Plate facing p. 14.)	Do.
5345	Ci-Aruntōn (Java), Indonesia	Rock Inscription of Śrī Purnavarman, in shell characters. (<i>Ibid.</i> , Vol. XXII, Plate facing p. 4.)	Do.
5346	Cruvov Ampil	Cruvov Ampil Inscription of Chitrasēna. (<i>Ibid.</i> , Vol. XXXVI, Plate facing p. 113.)	Do.
5347	Orissa State Museum, Bhubaneswar, Orissa.	C.P. grant of Nēttabhañjadēva II. Plate I. (<i>A. R. Ep.</i> , 1964-65, A. 44.)	Do.
5348	Do.	Do. Plate II. (<i>Ibid.</i>)	Do.
5349	Do.	Do. Plate III. (<i>Ibid.</i>)	Do.
5350	Do.	Do. Plate IV. (<i>Ibid.</i>)	Do.
5351	Do.	Do. Plate V. (<i>Ibid.</i>)	Do.
5352	Do.	C.P. grant of Raṇabhañja, Year 9, Plate I. (<i>Ibid.</i> , A. 43.)	Do.
5353	Do.	Do. Plate II. (<i>Ibid.</i>)	Do.

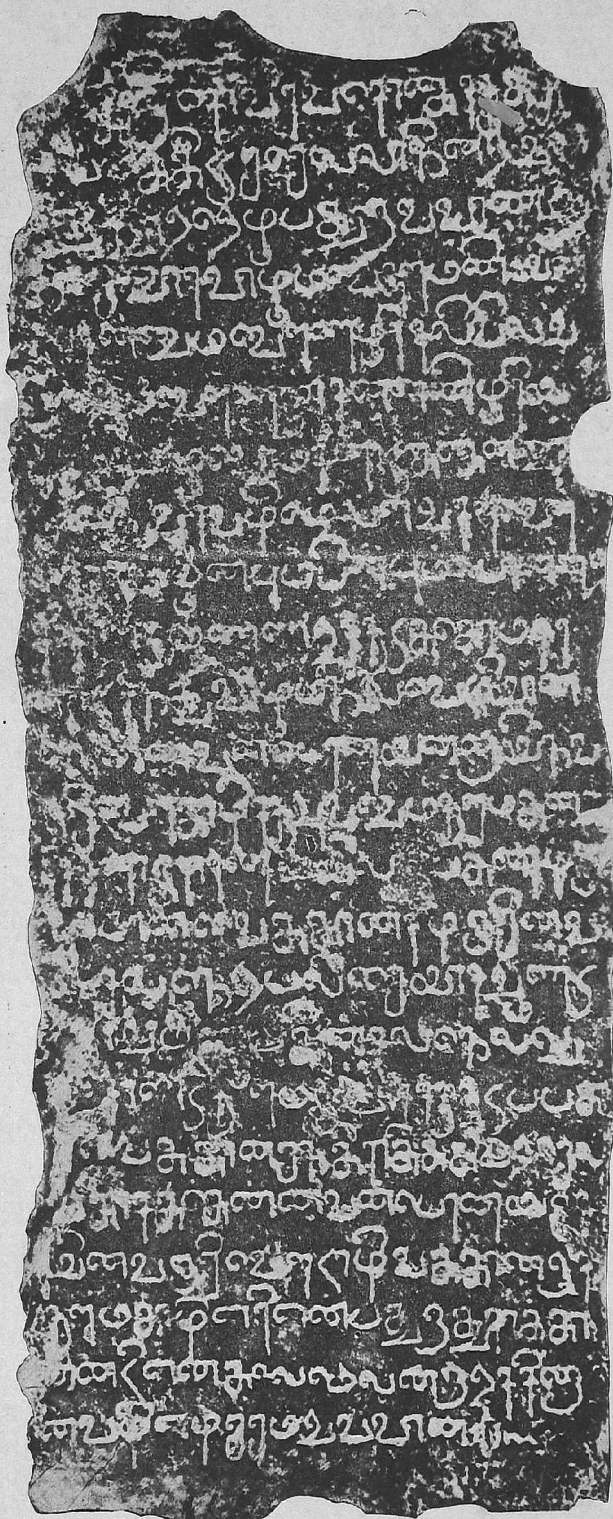
E.—LIST OF PHOTOGRAPHS, 1967-68—*contd.*

Serial No.	Locality	Description	Size of Negative
5354	Orissa State Museum, Bhubaneswar, Orissa.	C.P. grant of Raghahajja, Year 9, Plate III. (Ibid.)	Quarter
5355	Do.	Do. Plate IV. (Ibid.)	Do.
5356	Do.	Do. Seal. (Ibid.)	Do.
5357	Arvaljem (Haravale), Bicholim Taluk, Goa.	Pillar Inscription in a cave. (Ibid., 1965-66, B. 39.)	Do.
5358	Nundem (Nune), Sanguem Taluk, Goa.	Stone Inscription outside the Mahamaya temple. (Ibid., B. 52.)	Do.
5359	Velha Goa, Tisvadi Division, Goa.	Stone Inscription of Jayakēśi I of the Kadembas of Goa, Śaka 976. (Ibid., 1963-64, B. 93.)	Do.
5360	Betgi, Phonda Taluk, Goa	Herostone in the Archaeological Museum in Velha Goa. (Ibid., 1965-66, B. 54.)	Do.
5361	Nūn, Sirohi Tahsil, Sirohi District, Rajasthan.	Inscription of Sōngirā Chauhan (?) Śaḍhadēva, Vikrama 1335. (Ibid., 1962-63, B. 931.)	Do.
5362	Malkankoppa, Kalghatgi Taluk, Dharwar District, Mysore.	Stone Inscription of the Chālukya Tribhuvana-malla, Śaka 1026. (Ibid., 1965-66, B. 404.)	Do.
5363	Udaipur Museum, Udaipur, Rajasthan.	Stone Inscription of Chāhemāna Prithivirājadēva (III) and Sōmēśvara, Vikrama 1245 and 1234. (Ibid., 1959-60, B. 660-61.)	Do.
5364	Orissa State Museum, Bhubaneswar, Orissa.	C.P. grant of Eastern Gaṅga Aniyanka Bhīma (III) Plate I. (Ibid., 1964-65, A. 50.)	Do.
5365	Do.	Do. Plate II. (Ibid.)	Do.
5366	Do.	Do. Plate III. (Ibid.)	Do.
5367	Do.	Do. Plate IV. (Ibid.)	Do.
5368	Do.	Do. Plate V. (Ibid.)	Do.
5369	Do.	Do. Plate VI. (Ibid.)	Do.
5370	Do.	Do. Plate VII. (Ibid.)	Do.
5371	Do.	Do. Plate VIII. (Ibid.)	Do.
5372	Do.	Do. Plate IX. (Ibid.)	Do.
5373	Māvalli, Kalghatgi Taluk, Dharwar District, Mysore.	Pillar (No.1) Inscription, lying in a field. (Ibid., 1965-66, B. 405.)	Do.
5374	Do.	Do. Pillar II. (Ibid., B. 406.)	Do.
5375	Pathari, Kurvai Tahsil, Vidisha District, M.P.	Stone Inscription of Paramāra Jayasinhadēva of Mālwa, Vikrama 1326. (Ibid., 1963-64, C. 2031.)	Do.
5376	Udaipur, Basoda Tahsil, Vidisha District, M.P.	Stone Inscription of Paramāra Jayasinhadēva (IV) of Mālwa, Vikrama 1366. (Ibid., 1961-62, C. 1637.)	Do.
5377	Ponniyādi, Dharapuram Taluk, Coimbatore District, Madras.	Stone Inscription of [Chēra] Kaṇḍan Iravi. (Ibid., 1961-62, B. 271.)	Do.
5378	Vellalūr, Coimbatore Taluk, Coimbatore District, Madras	Pillar Inscription of Chēra Kōkkaṇḍan Virasārāyaṇa, Year 11+1. I face. (Ibid., 1910, No. 147.)	Do.
5379	Do.	Do. II face. (Ibid.)	Do.
5380	Do.	Do. III face. (Ibid.)	Do.
5381	Do.	Pillar Inscription of Chēra Kōkkaṇḍan Ravi, year 24+1. I face. (Ibid., No. 148.)	Do.
5382	Do.	Do. II face. (Ibid.)	Do.
5383	Sāgar-Tāl, Gwalior (Gird) District, M.P.	Stone Inscription of the reign of Bhōjadēva. (ASI, A.R. 1903-04, Plate facing p. 280.)	Do.
5384	Vēdāranyam, Tirutturai-ppundi Taluk, Tanjore District, Madras.	Pillar Inscription of Chōja Madirai-kōṇḍa Parakṣari-varman, Year 17. (A. R. Ep., 1904, No. 468.)	Do.
5385	Ipūra, Tenali Taluk, Guntur District, A.P.	C.P. grant of Vishnukundin Mādhavaverman II, Year [4]7. (Ep. Ind., Vol. XVII, Plate facing p. 338.)	Do.
5386	Do.	Do. Seal. (Ibid., Plate facing p. 339)	Do.

E.—LIST OF PHOTOGRAPHS, 1967-68—concl'd.

Serial No.	Locality	Description	Size of Negative
5387	.....	C.P. grant of Vishnukundin Vikramēndravarmān III, Year 14, I Plate. (<i>J. R. Ep.</i> , 1956-57, A.1.)	Quarter
5388	.....	Do. II Plate. (<i>Ibid.</i>)	Do.
5389	.....	Do. III Plate. (<i>Ibid.</i>)	Do.
5390	.....	C.P. grant of Prithvīmahārāja, Year 49. (<i>Ep. Ind.</i> , Vol. XXXV, Plate facing p. 222.)	Do.
5391	.....	Do. (<i>Ibid.</i> , Plate facing p. 223)	Do.
5392	.....	C.P. grant of the Eastern Chālukya Jayasinhavallabha I, Year 15. (<i>Ibid.</i> , Vol. XIX, Plate facing p. 256.)	Do.
5393	Erode, Erode Taluk, Coimbatore District, Madras.	Stone Inscription of Chēra Kōṭṭiravi-Kōḍai, Year 170. (<i>A. R. Ep.</i> , 1967-68, B. 171.)	Do.
5394	Navaloi, Harur Taluk, Dharmapuri District, Madras.	Stone Inscription of Vira Nolaṅka. (<i>Ibid.</i> , B. 241.)	Do.
5395	Nāgarjunikonda, Taluk, Guntur District, A.P.	Pillar Inscription of Ikshvāku Vira Purisadatta, Year 24. (<i>Ibid.</i> , 1967-68, B. 22.)	Do.
5396	Chāzerla, Narasaraopet Taluk, Guntur District, A.P.	Stone Inscription in the Kapōtēśvara temple. (<i>Ibid.</i> , 1899, No. 155, published in <i>S. I. I.</i> , Vol. VI, No. 594.)	Do.
5397	.....	C.P. grant of Vishnukundin Mādhevavarmān, Janāśraya. (<i>Ibid.</i> , 1913-14, A. 7.)	Do.
5398	Do.	Do.	Do.
5399	Urusu, Warangal Taluk, Warangal District, A.P.	<i>Siddha-kāvya</i> Inscription, I section. (<i>Ibid.</i> , 1958-59, B. 128)	Do.
5400	Do.	Do. II Section. (<i>Ibid.</i>)	Do.
5401	Do.	Do. III Section. (<i>Ibid.</i>)	Do.

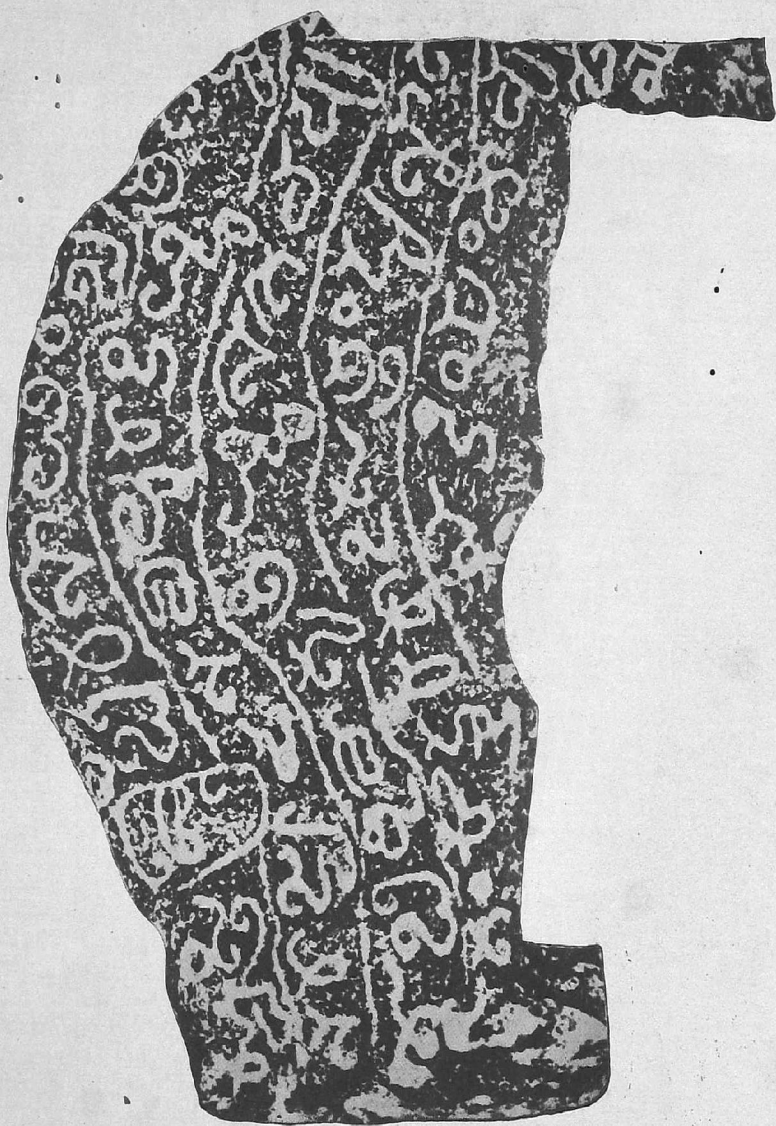
ERODE INSCRIPTION OF IRAVI KODAI (B No. 172)



(From Photograph)

A. R. Ep., 1967-68.

NAVALAI INSCRIPTION OF VIRANOLAMBA (B No. 242)



(From Photograph)

PLATE II

INSCRIPTION OF MAHMUD SHAH III (D No. 205)



(From Photograph)

G. S. Gai.

A. R. Ep., 1967-68.

